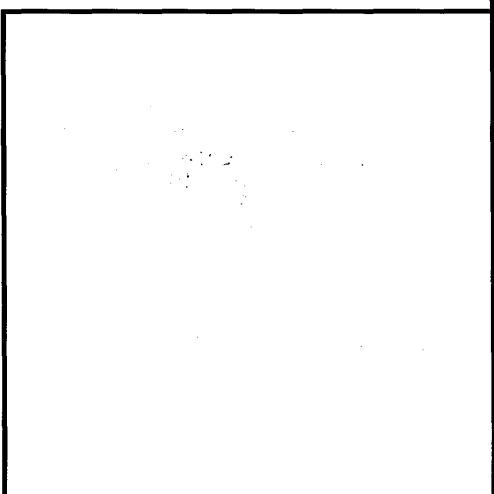
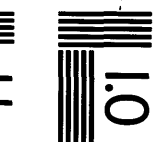
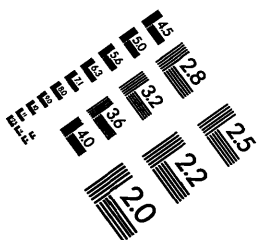
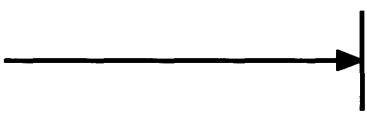


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**THE EFFICIENT
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**THE EFFICIENT
YOUNG PEOPLE'S SOCIETY**

THE EFFICIENT YOUNG PEOPLE'S SOCIETY

Sacred Literature Course

By CARL D. CASE, and Others

American Baptist Publication Society
and
Northern Baptist Convention
through its
Commission on Young People's Work

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A. J. ROWLAND, Secretary

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PREFACE

Machinery is not itself power, but it is the instrument through which power becomes efficient. This book, "The Efficient Young People's Society," does not pretend to furnish power, but it does claim to explain conditions under which power is effective.

The subject treated is not altogether new, but the topics presented, the arrangement of the subject-matter, the style of the language, together with the quiz at the close of each chapter, all are planned for young people, and especially as gathered into classes. At the same time, the book should be used by pastors and other leaders of young people as a hand-book of methods.

The authors represent a wide range of activities and experience. Chapter I is written by the chairman of the Young People's Commission of the Northern Baptist Convention; Chapter II, by the editor of "Service," a former General Secretary of the Baptist Young People's Union of America; Chapter III, by the Junior Secretary of the Baptist Young People's Union of America and author of "Baptist Young People at Work"; Chapter IV, by the Director of Religious Education of one of our

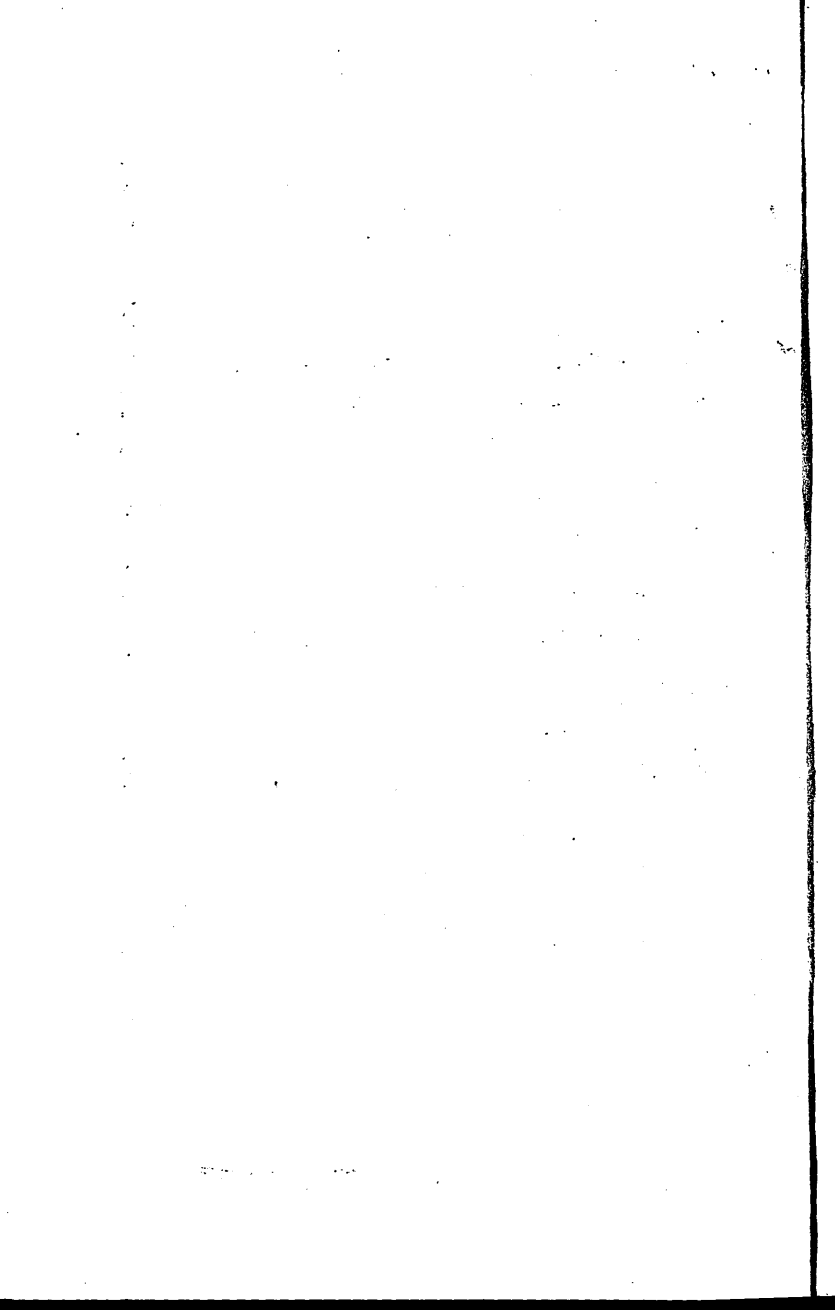
Preface

largest Baptist churches; Chapter V, by the Secretary of the Missionary Education Movement of our denomination; Chapter VI, by the Secretary of the Commission on Social Service; Chapter VII, by the President of the Baptist Young People's Union of New York State; Chapter VIII, by the Field Secretary of the Baptist Missionary Education Movement; Chapter IX, by the former editor of the "Young People's Union," the predecessor of our present "Service"; Chapter X, by the pastor of the oldest Baptist church in America; Chapter XI, by the editor of the "Christian Endeavor World"; and Chapter XII, by the Educational Secretary of the American Baptist Publication Society and General Secretary of the Baptist Young People's Union of America.

This book is sent out by the Young People's Commission with the hope that it may be used in all societies of whatever name throughout the territory of the Northern Baptist Convention.

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THE EFFICIENT YOUNG PEOPLE'S SOCIETY

I

STANDARDS OF EFFICIENCY

BY CARL D. CASE

The principles of efficiency can be applied to all forms of human activity. It is the same individual that is now in the store, now in the kitchen, now in the office, and now in the young people's meeting. The conditions under which he will best do his secular work will also be most favorable for efficiency in religious work. In fact, the young Christian will never divorce his daily work from his religious life. At all times and in all places, he will aim to represent his Lord and Master. Common sense, then, should be exalted in church work. That we acknowledge the action of the Holy Spirit and daily pray for guidance causes us not to discard thought and plans and standards, but the more earnestly to apply sane methods to our young people's

work. God's spirit always makes for order and efficiency.

The Society Examining Itself

To know the forces and conditions, to discover the best methods, needs special investigation. As the large business establishment secures an efficiency engineer, who investigates the local conditions, learns the output which the factory wishes to produce, and then introduces plans by which the results are most economically secured, it would be wise for every young people's society either to appoint an efficiency commission, or to ask its executive committee with such expert aid as it can secure to make a scientific examination of the workings of the society.

What is the product we are wishing to secure? Whatever it is, it must be clearly distinguished from the product of other departments of our church. The Bible-school, as we shall learn later, is assuming many of the functions that previously have been the exclusive privilege of the young people's society. The relation also to other parts of the church organization must be determined. There is too much overlapping and too little cooperation. The young people's society must be an aid to the church, and in so doing, must have its work coordinated with the work of every other organization in the church.

There must also be an examination of the local forces and conditions. No two churches are exactly

alike. It is not enough to study the general characteristics of the teen age; that is, action, idealism, loyalty, cooperation, and the creative spirit; but the young people of the particular church must be considered, as to their number, their capabilities, the time they have available for special service. Methods and tasks fitted for one place may not do for another. Efficiency means doing the highest work possible in the best way.

Adopting Standards

What the function of the young people's society is will be considered in the next chapter. Meanwhile, let us know that the object we have in view should be clearly understood not only by the officers, but by all the members. Whatever the goal of endeavor is, it must be worth while. To feel that, after all, the work accomplished is trifling and unimportant, is disheartening. Not only must the sum total of work accomplished be significant, but the part assigned to each member must be important. The creation of an office to give some member a position is not efficiency.

Efficiency means standards. The Northern Baptist Convention once put out a standard for an efficient church. In like manner, standards for the young people's society have been adopted. In spite of local conditions, general standards are helpful, because they state what under average conditions a normal young people's society can accomplish.

A standard is a measure of effective service, and is a gauge both for attainments and failures. By a standard carefully constructed and generally adopted, a higher and more workable ideal can be presented to the local society than could be done by merely visiting other societies or listening to reports from conventions. A standard is not only a test for the present condition, but a measure of the fact and the rate of increase.

That standards may be a constant incentive, there must be constant reference to them and periodic reports made of progress. For example, reliable records should be kept and often a chart presented to the society of the attendance at the young people's meeting, the increase in number of tithers, the increase in the number of new members, visitation at the homes, and whatever other forms of service the society has adopted. Large establishments learn by accurate records, and often by charts, where are the weak points of production and where the losses. At least a monthly test on the basis of accurate records will determine the progress made and its rate.

The plans of a young people's society need not be so many, nor need they be entirely new; but they must be definite and well worked. The entire reorganization of a society may give a temporary enthusiasm, but should not be undertaken unless the advantages are manifest and the old system cannot be revised. Generally speaking, better improve the

old than change to something new. But, if there is waste or loss which cannot be obviated under the old plan, then a new plan is better. There is a momentum in an outworn plan that often continues after its usefulness has past. It is hard to disband an old organization or cease to use a plan which has once been successful. But "the best practice of yesterday is the laughing-stock of to-day." When the machinery moves slowly, when too much energy is wasted in friction, when a part of the factory stands idle, then it is time to introduce a different system. There is nothing sacred in a mere plan or even in a name. What we want is results, and results are the best antidote to all hostile criticism.

Workers and Their Work

Nowhere more than in a young people's society should attention be paid to the personnel of the workers. Every one must be treated fairly and courteously. Even in business there is an increasing demand that employees must be recognized as human, with human feelings and ambitions. The best service can be secured only by recognizing the quality of work that is given. One member may not be able to do as good work as another on a given committee, but the wise society will remember the future and invest somewhat in training, even though the present product is not ideal. The society differs from all secular organizations not

only because the service is voluntary, but because the service of no one is to be refused. Somewhere in the society work must be found for every young person who wishes it, not only for his own sake, but for the sake of his later service in the kingdom.

Some service for each means division of labor, and division of labor requires supervision, and supervision provides for satisfactory use of the time and energies of many. The assignment of a person to a wrong task or the duplication of work not only means inefficiency, but is discouraging to the individual worker. Many a person has dropped out of the society because he has felt that his contribution was almost useless. In general, a person should not be partly responsible for a task for which others are also partly responsible, unless a joint assignment is necessary. "Consider yourselves each a member of this committee" means that no one will consider himself a member.

The young people's society, if it is to exist at all, must have a field so extensive as to include all the young people of the church and congregation. It must be as broad as the Bible-school for ages concerned. Every business company that hires many employees keeps a list of those who, in an emergency or as demand occurs, may be at once employed. They form the "waiting list" of the business. Not only intensive, but extensive development is necessary for the young people's society. Such listing of new members and new workers requires a

specific knowledge of all the young people of the community.

Training Workers

But efficiency also requires the discovery and training of leaders. Some are more fitted for leadership than others. In a business, the choice of leaders generally depends on the judgment of an officer or manager still higher up. In a young people's society personal relationship and prejudice are apt to have a share in the choice. Whatever method is used, the selection of leaders should be safely guarded. Generally speaking, the success of a society does not depend upon superior plans, but superior leaders.

A business establishment rarely trains the men that it selects for its offices, although many seek by courses of salesmanship and other methods to add to their efficiency. But in a young people's society the training must be given by the society. To learn to do a thing, just do it, is a common rule; true, however, in only a limited way. This is not the advice we give to our lawyers and doctors and teachers. To learn to speak in meeting, probably the best training is just to keep testifying. But to do personal work, to conduct Bible classes, to do social service, back of the doing must be expert instruction.

What we need, in fact, is a real vocational school in the young people's society. Our public vocational

schools do more than train the eye and hand; they make carpenters and printers and cooks and seamstresses. If the Bible-school needs a teacher-training class, the young people's society needs a vocational school. We are subject to the charge of loading burdens too great to be borne on the efficient workers of the past while we do not train new ones. If the function of the society includes training for service in all religious work, then all legitimate means should be used for accomplishing the object. The necessity for training is what has led the Young People's Department of the American Baptist Publication Society to hold institutes, which, while having inspirational addresses, are chiefly filled with definite, normal instruction.

Loyalty to the Society

A part of all efficiency is loyalty to the institution. As we seek to inspire patriotism by the use of the flag, the singing of patriotic airs, and public demonstrations, so every method should be used to inspire a feeling of proprietorship when the name of the society is mentioned. When salesmen say proudly "we," their success is sure. Hundreds of business concerns, in order to make the "we" mean something, now grant certain privileges of partnership, including investment, partial share in management, percentage of salary increase depending on the success of the business, etc. In a society, the sense of mutual responsibility and privilege should be

fostered by common gatherings, society mottoes, songs, and even yells, a deeper acquaintanceship, and placing of responsibility. When it is "bad form" to forsake the young people's society, success is attained. Jealousies, cliques, have no place in a young people's society or in the church.

The production of a sufficient goal of achievement is the problem of all achievement. The man works for wages, but beyond wages is the support of self, his family, the good will of the community, amusements, education, and the privilege of service. In a young people's society there are no financial rewards. Voluntary service must be rendered secure by some enthusiasm. To "speed up" by prizes and rewards secures temporary results, but the only adequate and continuous progress of a society will rest upon a broad plan supported by true love. Recognition of service is always legitimate, since often it is for the individual the test of his usefulness, but the power unseen and personal is the only lasting motive. For the production of this motive, the young people's society cannot abandon its prayer life and its Bible study. A mere lecture or period of discussion or reports from committees cannot foster this personal devotion. An efficient young people's society must ever be a praying society.

Doing Our Best

The society and the individual alike must do more than equal the past. Attainment of an award of

one hundred per cent in examination by some standard of efficiency that has been set up may satisfy an ordinary society. In many respects individual societies should go beyond the standard. Harrington Emerson shows that it is easy to determine the efficiency of a process or the use of a material, but not the efficiency of an individual. Here there is no limit that we can determine. The efficiency of to-day may be the inefficiency of to-morrow. To-morrow should see a better society than to-day, and always in the vision of the members there arises the ideal society which they should form, an ideal society which has added to it new glories both because of greater knowledge and greater achievement. The society that does its best sees a larger "best" ahead of it.

The young people's society as well as the individual should be "hungry for correction." Sometimes the buzz of machinery makes us contented while no dividends are being paid on our investment. The most dangerous place for us is to be on the pinnacle of the temple.

Ruskin declares that in the eighth century Ireland possessed a school of art which in many of its qualities was quite without a rival, and he compares two early artists of the same period, one from Italy and one from Ireland. However, there was this fatal difference. In both pieces of art, there was an equal falling short of the needs of fact, but the Lombardic artist showed in the irregular broken

lines a perception of beauty and law that he could not render, a strain of effort, a conscious imperfection. But the Irish artist had drawn his picture with no sense of failure, in happy complacency. And so Ruskin declares that the more beautiful the art, the more it is essentially the work of people who feel themselves wrong, grasping for a loveliness which they have not yet attained, and yet who know also that they are right, their very sense of error marking the perfection of their purpose. Like the Lombardic artist, we, in our young people's society, are to be "hungry for correction."

Reference Books

"Scientific Management in the Churches," by Shailer Mathews, price, 50 cents; "Efficiency in the Sunday-school," by Henry F. Cope, price, \$1.00; "Baptist Young People at Work," by Frederick G. Detweiler, price, 50 cents; "The Church a Field of Service," by Charles H. Rust, price, 50 cents; "Expert Endeavor," by Amos R. Wells, price, 50 cents; Leaflets on the Baptist Standard for the Young People's Society, price per set, 20 cents; also consult books in the public library by Frederick W. Taylor, Harrington Emerson, and other experts on industrial efficiency.

Quiz

1. How widely can principles of efficiency be applied?

2. How can we discover the inefficient methods in our young people's society?

3. Why should only important tasks be given to our young people?

4. How can a standard for the young people's society be made helpful?

5. When should a society be reorganized?

6. Why should there be careful division of labor in a society?

7. Why should workers in a society be trained?

8. Why is individual loyalty to the society necessary?

9. How can we produce a sufficient motive for faithfulness?

10. Give a preliminary description of what you consider an efficient young people's society.

II

THE FUNCTION OF THE YOUNG PEOPLE'S SOCIETY

BY GEORGE T. WEBB

Fifty years ago the young people's society was not so common in the churches of America as it is now; but half a century has worked great changes in the religious activity of our country. The day of ambiguity for the young people's society in a Baptist church is past. As an institution, it is as well known as a Sunday-school, or any other form of Christian organization, but just what the society is supposed to do, or why it is here, is not so commonly understood.

The Baptist Young People's Union of America, when it was organized in 1891, set forth its object in the following statement of Christian purpose:

The unification of Baptist young people;
Their increased spirituality;
Their stimulation in Christian service;
Their education in Scripture knowledge;
Their instruction in Baptist history and doctrine;
Their enlistment in missionary activity through
existing denominational organizations.

In spite of this clear word, many workers have formed their own idea about a young people's society, and because of the many opinions confusion has resulted. Indeed, the real objective of the young people's society is so often misconceived that it seems necessary first to answer the question of this chapter negatively.

ANSWERED NEGATIVELY

We will say, therefore, in the first place that

The Young People's Society is not a Second Sunday-school nor a Substitute Prayer-meeting

If the young people's society is an effort to do over again the Bible-study work of the Sunday-school, or to introduce into the church organization a meeting that will be a substitute for the regular prayer-meeting of the church, or take the young people away from that meeting that should mean so much to every Christian life, then the society is a thing superfluous, not to say detrimental.

Every church should seek to have the minimum of machinery with the maximum of efficiency, and if the Sunday-school is set for Bible-study work, and is able to do it, no other organization should be brought in to take its place and interfere with a well-arranged program of education and service.

The ideal of the church prayer-meeting is a meeting of the whole church for common prayer. It is not simply a matter of praying, but it is the church

praying together. The young people who are members of the church should not be deprived of all the value that there is in such a service. They doubtless have needs that cannot be fully met by the church prayer-meeting, and this is one reason why there should be a young people's society, but such a society should never be regarded as a substitute for that meeting in which the church family comes together for purposes of common worship and prayer.

It is not a Gathering for Aimless Amusement

The passion for pleasure is universal in normal youth. It is a thing to be directed, not quenched. It may be the occasion of securing high good, or the means of doing much harm. The constant association together of young people at once suggests pleasure, especially so if these are young people who are acquainted with each other and in the habit of meeting in their church services. There is a possibility under such circumstances of yielding to the desire and impulse for pleasure and putting out of mind the higher and worthier things of life. The young people of a church when brought together in an organization of their own must guard the purpose of their society well, or the impulse to have a good time may mar the good name of the organization. This has been the case in many societies.

It has frequently been asserted that the young people's society is only a courting-school. An unfair assertion, we must admit. There may be cases

where young people have shown themselves to be selfish, but such instances are altogether in the minority, and to blame the movement for the failure of a few is manifestly unfair.

Amusement and pleasure should have place in every society. There will be plenty of occasions for that in outings and social gatherings. Young people would not be true to themselves if it was otherwise, but the purpose and object of the society is not selfish pleasure, but it is to utilize the desire for pleasure to worth-while ends.

It is not a Young People's Church

What has been said under the first heading concerning the prayer-meeting is true here also, but the subject of the relation of youthful Christians to the church is not there exhausted. Discredit has sometimes been brought upon the young people's movement because of the failure of young people properly to relate their organization to the church. They have felt that if they met appointments of the young people's society, attended its meetings, worked on its committees, they were thereby released from any obligation to the other departments of the church. Perhaps the fault has not been wholly with the society and its members. Nevertheless, the responsibility rests upon the members of the society to know and insist upon the right relations and right understandings of these relations as far as they can, in order that their work in the

society may be the most useful both to the young people and to the church.

The church is unique in the world of religious things. There are many organizations that invite our attention and request our cooperation; but there is not one that is on a par with the church. In obedience to the will of the Lord Jesus Christian people are baptized into the membership of the church. This is not the case with any other organization. Other organizations exist to facilitate Christian work in and by the church, and invite the cooperation of Christian people, but not one of them can presume to stand alongside of the church in dignity and value and glory. These organizations appeal to certain classes of persons, such as the young people in the young people's society, the women in the women's missionary society, the children in the mission band, etc.; but not one of these, nor all of them together, can be considered as the equal of the church. Young people may find peculiar help and satisfaction in their own organization, but it must never be allowed to interfere with their prior and supreme obligation to a service through the church itself, nor can any of these lesser organizations do for the people what the church can and will do if we give it the right place in our affectionate thought.

The young people's society is to be regarded as the expression of the church's influence in young people and the church's effort to work for young

people. It is a part of the church, and not a thing apart from the church.

ANSWERED POSITIVELY

Having tried to clear the ground of some of the misconceptions that interfere with the proper functions of the young people's society, we must now turn to seek positive answer to the question before us. In doing so, we would say the proper functions of the young people's society are:

1. To Cultivate the Spiritual Life of Young People

The entrance into the Christian life is parallel to the physical life of a young child. The child is alive, full of vigor, a bundle of possibilities. The little infant swings his hands and feet without much plan or purpose, but the abounding life in the little fellow compels him to this exercise, and though he does not know what it is doing for him, he is nevertheless gaining strength for other things that he will do by and by.

That mother is wise who recognizes in all of this activity the unconscious desire to grow, and surrounds her child with facilities to allow this exercise that will result in the needed development. To put the little fellow where he cannot kick is to put limitations upon him that will do him harm in after-life.

The church is the home for young Christians, the place where spiritual life should receive the

nurture and care that it requires in order to its development in vigor and power.

That the young Christian may be properly conditioned for this growth, the church provides the young people's society as the place where certain activities will be prescribed and certain exercises allowed that will draw out and develop the spiritual life that is beginning to show itself in the souls of these people.

The Sunday-school is an opportunity for Bible study, and the young people's society will not interfere with that, but there is a difference between Bible study and Bible reading—the difference between seeking to furnish the mind for work and fitting the body for service. It is the business of the young people's society to lead young people to an acquaintance with the Bible, primarily for the purpose of personal growth in the spiritual life, and to lead them out in private and public prayer, and to direct the activities and work of the young people that they may grow thereby. Every young Christian needs just that thing, and the young people's society is preeminently qualified to do that work for young Christians.

2. To Discover the Individual Talents and Powers of Young People

Young people of fifteen or sixteen years of age do not know themselves, and still more, their friends do not know them. They are like treasure-boxes

just beginning to open, and the things of value are only beginning to reveal themselves.

In each person there are talents and powers of which there have been only slight glimpses up to the present time. Close observation and freedom of activity will bring to light the powers that have been before only partially revealed. Between the ages of fifteen and twenty the young man ought to come to know himself, and to discover the line of service in which he will be most useful. Others who are permitted to watch him will make similar discoveries, and it is to afford this opportunity for the work of discovery that the young people's society exists.

If young people are allowed unfettered activity their real powers will soon be seen. Sometimes unexpected talents come to view when the young man or the young woman is acting without the constraint of the eyes of more mature wisdom upon them, and a young man may discover that he has a real talent for speech or a young lady may find out that she is gifted in song, or business qualities may appear that were quite unexpected, and it is the business of the young people's society to help young people to know what powers they possess.

3. To Train Young People so as to Perfect Their Powers for Service

The young people have discovered themselves possessed of certain talents and powers. They have

ability in certain directions. The work of the society has made them conscious of these gifts. It now becomes the duty of the society to train these young people that their powers and talents may be perfected. Every man owes it to his God, to himself, and to the world to make the most possible of himself. It is not enough that he can do some things well; he should not be satisfied until he can do them in the best way. This is particularly true in respect to Christian life and service, and the high ideal of efficiency should be lifted up before young people to develop their powers to their utmost capacity. They are to be workmen fit for association with the Master Workman.

The young people's society, through its meetings, its committee work, its local, associational, State, and international organizations, affords such a variety of service that young people can find in the society's work the exact experience that is necessary in order to their growth and strengthening in life and character and service.

No society should attempt to duplicate within itself the organization of another society. It should, through a knowledge of its own members, seek to carry on the work that these persons can do, and supply the opportunity for such activity as they need. Their future work will be in the church to which they belong, and the young people's society becomes the training-school for the church that its future members, as they serve as clerk, or treasurer,

or deacon, or in some form of social work, may be masters at their tasks.

4. To Lead Young People to Self-expression in Life and Service

In Christian work much mischief is done by people attempting to be like others and do as others do. No person can be so strong in an unnatural way as he can when he is quite himself. If the activity of the young people is always in the presence of those who are older and more experienced, there will be an unconscious tendency to do things just as the older people do them, and to say things in the same words and in the same way as their seniors do. This will result in artificiality, and will produce weakness and inefficiency; but if young people are allowed to be by themselves, and are left to their own resources, they will do things in their own sweet way. Sometimes the way may not be as good as their elders would desire, but this is the only way by which each individual can learn for himself the way in which he can best do the work that belongs to him.

Self-expression will mean the growth of the real self, and is a result of this natural development. There will come into the church through the young people's society those who have enjoyed the growth of real personality. They will have learned to be themselves and at the same time will have learned to work with others in a common cause.

5. To Interpret to Young People the Mission of the Church

As West Point is to the American army, so the young people's society should be to the Christian church. Young people are enlisted in a cause that they do not fully understand. They know enough about it to have a strong desire to be in it, but the full meaning of it has not yet impressed them. Young people will learn that the church is not an end in itself. It is an instrument for bringing the kingdom of God into the world. They will learn that one of the first things set for the church to do is to bring men and women into harmony with God's will. We call this conversion. They will learn that the church's business is not merely to propound theories and announce doctrines, but to instruct men concerning the will of God, and inspire them to do it. This will mean a passion to bring men to Christ, and then to make men like Christ. This will include the work in the church on Sunday, and all the activities of men every day of the week. It will show men their relation to God in Christ, and will teach them their relation to men for Christ. It will include business righteousness and social conduct, and everything that has to do with the life of a man in all the many spheres in which he moves.

If the mission of the church is to include everything in a man's life, it must also include every man in this life. If it is to be strong in its intensity, it must be broad in its scope, and the young Christian

will learn that the mission of the church is to give to the whole world the whole gospel of Jesus Christ. To make young people see and appreciate this broad mission of the church of Christ and to enlist men in this task is a part of the business of the young people's society.

6. To Influence Young People in Forming Their Personal and Social Relationships for Life

Companions mean much to any man. They mean more to young people, for young people are more susceptible to the influence of their associates. The friendships of youth are likely to be more enduring, and the period of life that is likely to be influenced by companionships is in all probability long in exact ratio to the youth of the person influenced.

The young people's society has as one of its responsibilities the work of introducing young people to each other that they may have the right kind of associates, and may themselves exert over others the influence that would be good for them. The cases are numerous where friendships have been formed in the young people's society that have continued through years of after-life. Young men who have been thrown together as lads in the young people's society have grown up to be associates in the work of Christ in the general activities of the denomination. Great care should be exercised at this point, for a man can be made or marred by these companionships.

It has been said that the young people's society is a courting-school for young people. Let us frankly face the fact that young people are probably going to fall in love some time somewhere. They are going to marry, and form that intimate relationship that will last "as long as they both shall live." In our Christian work we are desirous that men and women should marry well and wisely, but we have not done much to bring this about. With all frankness, the young people's society is the church's opportunity to influence young men and women in forming these attachments that friendship may grow to love, and the atmosphere of Christian service is not a bad place for people to fall in love with each other.

Social gatherings of young people under the wise supervision of the church afford the opportunity for young people to come together, to know each other, and in the atmosphere of Christian life form these friendships that abide.

7. To Develop an Intelligent and Active Interest in Denominational Enterprises

The young people's society has in view something more than the activities of the local church. The young people who belong to the church, and are therefore connected with the young people's society, belong to the denomination, and they must be taught that their responsibilities include the various enterprises with which the denomination is connected.

It is a healthful thing for young people to be brought to see that all the things that the denomination is doing are things in which they personally have a part. For this reason the young people's society will see to it that the young people are made acquainted with the organization of the denomination into associational, State, and territorial conventions, and with the functions and reasons for the existence of these associations and conventions. It will see to it that the societies of the denomination for the prosecution of work at home and abroad are fully explained to the young people, so that they may know what these societies and boards have been organized to do, and how they are succeeding in the work that belongs to them.

It is not enough that in connection with the missionary meeting, the work of the Foreign Mission Society, the Home Mission Society, or the Publication Society should be presented, but the organization of these societies ought to be explained, the names of the officers and the location of the headquarters of the societies should be clearly laid before the young people. There will, of course, be opportunity afforded in connection with the church's plan of giving for the young people to have part in the work of all of these societies, and by the information given and the cooperation encouraged, the young people will be brought to feel that the work of the denomination through its conventions and through its societies is a work in which they have a part, a

work for which they are responsible in the same sense that they are responsible for the work of the local church.

Quiz.

1. Give the authorized statement of the object of the young people's society.

2. What is the difference between the Sunday-school and the young people's society?

3. What should be the attitude of young people to the church prayer-meeting?

4. What is the position of the church as compared with societies in the church?

5. What opportunities does the young people's society afford for the spiritual development of its members?

6. What work of discovery can the society do?

7. What work of training can the society do?

8. Name some of the advantages of young people meeting by themselves.

9. What advantage (socially) can the young people's society be to the young people?

10. What should be the service of the young people's society to the denomination at large?

III

THE OFFICERS AND COMMITTEES

By F. G. DETWEILER

Among young people's societies that I have known, there has never been a failure where the officers and the chairmen of committees were up and doing. Sometimes societies go through a period of depression, and nine times out of ten it is because those who should be leading are lagging. In some cases there is a lack of personal consecration, but oftener the need seems to be a plain, honest application to the task. Doth not efficiency cry, and understanding put forth her voice? In dealing with this subject, let us begin with the statement of the following

General Principles of Efficiency

1. *Fit the right person to the right place.* In a large factory this is one of the first concerns of the efficiency engineer. In the young people's society election should be by ballot after nominations have been carefully made. A nominating committee is a good thing, but it should include the pastor, and should do its work a week before the election. John Doe may be a strong-willed young man who

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loveth to have the preeminence. That is no reason for electing him. Richard Roe may be so weak of will that he does not know how to decline an office that he cannot fill and that no one else will accept. The desire to avoid hurting some one's feelings will lead to misfits in office. Efficiency is the test. Of course this is not saying that the older members should continually hold the offices. A younger person may make some mistakes in the beginning, but eventually the society will be stronger for its consistent endeavor to inject young blood into the direction of its work. All terms of office should be of at least a year.

2. *Know exactly what you are supposed to do.* No railway engineer will reach for the throttle until he has received his orders. Starting a powerful machine out into the night with no knowledge of the way ahead is not more foolish than the attempt to lead Christian youth without knowing where to go. The constitution of your society should state the duties of your position; read and ponder. If this source is not clear enough, ask some one higher up. Keep on until you have an adequate answer. No one else can tell you the details of all your work. You will have plenty of call for the wisdom which is from above and you must interpret your duties as an officer in the light of the actual needs of the young people about you. If you do not first find out exactly what you are going to do, you will probably not do much of anything.

3. *Plan how to do it.* One of the greatest university presidents of modern times was in the habit of jotting down in a special place in his note-book things that suggested themselves from time to time as needed in his work. Perhaps you can do something like this, in order to set before your thought the objects of your endeavor. Now outline these needs carefully, placing first on the list those that are the most practicable. Then ask, How shall I begin to do this thing that is first? Whom shall I ask to help at this and that point throughout the process? When must I have this particular job finished?

4. *Get the others to help.* If you accomplish a certain result by your own unaided efforts, that result is not worth one-half so much to the society as it might have been if you had enlisted the support of others. Perhaps this is the hardest principle of all to observe. It takes infinite patience and resourcefulness, or, one should rather say, it develops infinite patience and resourcefulness, if one is willing to try and keep trying. Every young person who joins your society is told that thereby he is to undergo training for Christian service. The society should keep its promise, and give every individual a chance to work. Overworked nerves and a pale, flabby body: that is the society in which the officers do the work and the general body is content to let them do it.

5. *Ascertain how much really gets done.* Officers and chairmen must prepare bona-fide reports, and

present them at regular intervals. When any member of the society is given special tasks of any sort, he should be led to expect that some one will come a little later to find out if the assignment has been performed. This is not so hard as it may seem. A society can be educated to the habit. In the same connection, one is reminded of the value of a standard of excellence or efficiency for the whole organization. When this is posted on the wall and notations made from time to time the whole membership has before it its record of weekly growth.

The Efficient President

1. The efficient president will have a spiritual life of his own. He will be impressed with the glorious responsibility of being an assistant of the Great Shepherd of souls. It will not do for him simply to repeat in meeting the stereotyped phrases he has heard from his elders. He should have an experience of his own. It will not do for him to impose his own will upon a committee, but rather to gain discernment of the Lord's gracious will. This can come to him only in prayer and can be imparted to others only in the clear atmosphere of Christian love. The president must have an inner life that is fed at original sources—God's Bible, prayer, and reverent personal faith.

2. The efficient president will convene the executive committee and make it his cabinet. This cabinet will include the pastor, the officers, and the com-

mittee chairmen, and is in effect a conference of the heads of departments. Monthly meetings are best, and attendance should be considered a badge of loyalty. In presiding at such a meeting, one must be on time. After prayer and a statement of the purpose of the meeting, the members of the cabinet should be called on one by one for a report of the preceding month, a statement of plans for the future, and mention of any problems that arise. It may be best for these reports to be written. Each report calls for discussion on the part of the whole body. The president must not talk too much, but rather get the others to express themselves freely. When he knows he is right, he should not give way too easily, but often he should yield gracefully to the general consensus of the meeting. The first executive committee meeting in the president's year should settle definitely in the mind of each department-head the course he is to inaugurate, and also decide a unified policy for the society.

3. The president will handle the business of the society with care and despatch. Secular affairs should be kept out of the weekly devotional gathering as much as possible. When the time for a regular business meeting arrives, the president should open promptly and adopt the following order: Devotions, Minutes, Treasurer's Report, Reports (in writing) of Standing Committees, Reports of Special Committees, Unfinished Business, New Business, Adjournment. A brief social time may fittingly follow

the business procedure. This whole meeting must be thoroughly planned beforehand. Remind your chairmen that reports will be expected. If you have any new plans to be adopted, have some one ready to propose and discuss them. If there is no important business, hasten along, and make time for a special speaker or program. Above all, learn to check useless discussion of trifles and to husband your time. A copy of "Robert's Rules of Order" should be within call. A little book by Amos R. Wells, "The Officers' Handbook," is very helpful.

4. The president attends the weekly meeting of the society, and sheds helpfulness all around. He is to the leader like the man who rows a boat alongside a swimmer, ready to take him on board if he seems about to go under. This should give the leader confidence. The president should not be prominent at this time, and yet if the service seems to need more life he will be ready with a brief word of prayer, testimony, song, or suggestion. In addressing the society, he must never scold. When the meeting is over, tell the leader how good it was. It goes without saying that any meeting in which the president is the leader should be to him the opportunity of giving an example of good leading—of course the liveliest, brightest, strongest meeting of all.

5. The efficient president will keep the society in accord with the larger work of the church. To do this he will be in close touch with the pastor's ideas.

The church should make the president a member of its general board. He should work side by side with the Sunday-school superintendent, seeking to enlist all the pupils of suitable age in the society, and to see that the society renders effective aid to the school. He ought to subscribe to denominational papers and attend conventions. He may do a great service to his society by bringing members into these conventions, where they get the breath of a broader enthusiasm. He is the tugboat that the ship needs to pull her out from her narrow dock of self into the wide, wide sea of larger relations and achievements.

6. The tugboat must not pull the ship all the way by its own sheer energy. The ship must soon be running of its own accord. And yet no machine can be left to run by itself. Some one must be in charge of it to see that proper adjustments are made, proper material fed into it, proper connections made with the source of power, and a suitable product turned out. In countless ways the president will be needed for a suggestion here, a little encouragement there—in short, he must be constantly “on the job.” Here is the test of tact. Here is the patience and faith of the saints. Do your committeemen fail to do the task assigned? Remind them of it gently, firmly. Never criticize; always suggest; and always smile. Never mind recounting the wrong things that have been done; describe rather the good that is still possible. Keep

every member busy, all members happy, and yourself in loving submission to the Lord Christ.

The Vice-president

The primary duty of the vice-president is to preside at the transaction of any business in case of the president's absence. In the event of the president's illness for a week or more the vice-president should relieve him of the detail work connected with the plans and committees, and keep things going. As a general thing, the vice-president should have the position of president's special aid. Some societies make him chairman of one of the important committees. Often he may preside when the president is on hand, especially if the latter wishes to leave the chair temporarily in order to speak to a motion. Some day the vice-president may lose that first syllable; at any rate, let him prepare for the best.

The Recording Secretary

The efficient recording secretary will be accurate, comprehensive, brief, neat, and up-to-date with all records. First, have a good book. If you use the typewriter, try a loose-leaf record-book. Secondly, see that this book contains the constitution, by-laws, and pledge with the signatures of the members of the society affixed at the time of joining. In the back of book have an alphabetical list of members with correct street addresses and telephone numbers. Separate columns must be used for active,

honorary, and associate members. Thirdly, insert the record of all business transacted. The secretary must listen closely at all business sessions and take down the exact words of the motions made. This memorandum should be gone over carefully, and then copied in the book. The minutes should always be dated and signed, and are subject to the approval of the society at a later meeting or at the close of this one. Important reports should be incorporated in the minutes, other reports given in summary. Lost motions should not be recorded. Fourthly, this secretary must notify all officers and members of committees of their election or appointment. Finally, the secretary may be required on certain occasions to call the roll. This should be done in a clear, distinct voice. It is better if the names of absent members be passed over in silence. For a consecration meeting try placing upon the wall near the door a series of cards, each with a member's name and the request to repeat a certain Bible verse, read a stanza of a hymn, lead in prayer, answer a question, or take some other part in the meeting. The members are to take these down on entering, and at the close the cards that are left represent the absentees.

The Corresponding Secretary

The corresponding secretary is to attend to all correspondence sent out or received by the society. As soon as he takes office he should write to the

associational, county, State, and national offices of the organization to which the society belongs, offering to send in any names and statistics requested, thus effecting contact at once with the abundant help available from these larger units. All letters from outside sources should be answered promptly. If a member leaves town, this secretary should at once write to the young people's society of the same denomination in the town to which he goes, bespeaking a welcome for the new arrival and acquainting the new society with his standing. In case addresses of distant secretaries are not to be had, such a letter could be directed to the young people's society in care of the pastor.

The Treasurer

First, there is the keeping of accounts. It may be necessary to learn a little bookkeeping. When there are pledges from individuals to be taken care of, a good plan is to write the names down along the left-hand side of a left-hand page and, using both pages, rule twelve vertical columns, thus giving each one a separate square for each month's payment. There will probably be different funds which must be kept separate; e. g., the current expense and the missions fund. Then there will be the ordinary cash account, where all receipts and expenditures will be set down in detail as they occur.

The questions of raising money and their adequate disbursement are fully treated in Chapter VIII.

The Chairmen of Committees

Under this head we shall not discuss the work of each committee in detail. The constitution of each society should state clearly the duties of its committees, and this volume is to treat of the various departments of the work of committees in later chapters. The following committees are generally employed: (1) Lookout, or membership, (2) prayer-meeting, or devotional, (3) educational, (4) missionary, (5) social, (6) financial, (7) music, (8) flower, (9) temperance, (10) literature (tracts and publications), (11) Sunday-school, (12) benevolence, or relief, (13) social service, (14) good citizenship, (15) evangelism, (16) executive (composed of officers and chairmen of all committees).

The efficiency of committees rests upon the following essentials:

1. Before a chairman is finally appointed ascertain whether he will accept the position or not. If the unwillingness should be very decided, it is best to seek another chairman. You cannot crank up and get started if there is no engine in the car. You cannot work a committee without its chairman.

2. The president should hold the chairman individually responsible for results. The chairman, in turn, should hold his members responsible. The chairman should notify each member of the committee of his appointment, notwithstanding such notification may have already been given by the recording secretary.

3. The chairman should map out his work roughly, of course, but yet as clearly as possible. He must insist on knowing what he is supposed to do. He should be called by the president into a meeting of the executive committee, and have this prospectus retouched by the general discussion. Immediately thereafter, he shall call a meeting of his own committee, trying to set a time when they will all be on hand. At this first meeting the committee should discuss and accept finally its policy for the year, and, at the chairman's suggestion, divide the work up into separate tasks for each member.

4. There should now be a regular time set for monthly committee meetings. These occasions may be tempered with social features. A little ice cream now and then is relished by the best of men. But more important still is the prayer that should be offered in every meeting.

5. The chairman should inform his helpers that they may look for him to ask them occasionally how they are progressing with their tasks. He must "keep tab" and not lose tact. If the work is not being done, he may offer his personal help to individual members. He should not assign tasks that are too difficult. If the committee is large, he may divide it into sections and have good-natured rivalry. Meanwhile, he will be doing as much hard work as any of his helpers, perhaps more.

6. The chairman should report from time to time to the executive committee in writing.

7. He should be supplied with literature on his work. Such literature is now easily obtainable from denominational publishing houses, the United Society of Christian Endeavor, and State or district workers everywhere.

8. Names of members of committees should be printed, and occasionally a committee should be praised for good work.

Quiz

1. Give the first principle of efficiency as applied to the officers of a young people's society.

2. Name in brief sentences the other four principles.

3. What should be the president's first concern?

4. What are the duties of the president?

5. Describe a model executive committee meeting.

6. Give the order of business in a business meeting.

7. What are the duties of the vice-president?

8. Distinguish between the recording and corresponding secretaries.

9. What are the treasurer's duties?

10. What is the most important principle of efficient work by a committee, allowing, of course, a possible difference of opinion?

IV

EDUCATIONAL PLANS

BY CLARENCE H. FRANK

The need for education in a young people's society is obvious. The Sunday-school is constantly bringing children and young people into the church. It is limited in time to about one hour a week and in subject-matter to the Bible. This educational work is supplemented by two hours of church worship. The nature of this service prevents the giving of little more than a point of view and an attitude. Religious development demands a growing intelligence regarding a variety of subjects that cannot be treated in the Sunday-school as organized at present, and may not be treated sufficiently, or in a thorough manner through the sermon. If the church-members of the next generation are to be efficient in the work of the kingdom and true to their inheritance, educational methods are imperative in this day.

Religion must be operative on week-days as well as Sunday, and must be more than acceptance of a creed or loyalty to an organization. These are essential, and must have a proper place in any plan for religious education. It is dangerous for a child to learn to walk. He will often fall and exhibit

many bumps and bruises. Educational methods have their dangers. They must not be merely academic and develop powers of criticism. They must lead to positive service and the Christianization of every phase and expression of life.

Modern theories and systems of education are developing. The method of yesterday may be superseded by the better one of to-day. If study and experience are worth anything they will cause frequent revision of our plans without in any way discrediting those formerly used. A man does not discredit his boyhood by discarding boyish thoughts and actions and accepting manhood's standards of life. Such a process is one of evolution never of revolution. Let our educational methods come in this way, but be sure they come.

A Committee on Education

If proper educational development is to be realized, there must be adequate supervision. The young people's society should have a committee on education. This committee should be composed of persons who are interested in education and have the religious motive and quality of life. High-school and public-school teachers frequently are glad to serve in such capacity. The committee need not be large, but should have the confidence and respect of the young people and the church.

Many churches are now establishing boards of education to plan and supervise religious education

in the church. The pastor, or director of religious education, works in closest harmony with this board. The young people's committee should always cooperate. Consultation and advice should be sought. Plans advanced should always harmonize with the larger plans of the church. Duplication and rivalry in this work should be avoided. The pastor should be an *ex-officio* member, and his presence and advice are to be sought when plans are being formulated.

Plans will not work unless they are worked. A mere announcement of courses of study will be disappointing and discredit the whole scheme. This is a busy age. People's lives are full. Young people have more demands than they can easily meet. When courses of study are arranged and leaders secured much personal work will have to be done in order to secure proper attendance and enthusiasm. It is unfair to ask a leader to take the whole responsibility for a class. The educational committee and officers must believe in the work and express their conviction in a contagious way.

Methods

A number of methods are in use to-day. The following have worked well:

- I. *Combination Meeting.* The hour or more given to the young people's meeting is divided into two parts. Usually the first half is given to study. Sometimes the society is divided into two or

more classes. Text-books and strictly educational methods are used. The second period of time is for the devotional meeting. Occasionally one of the classes may lead and bring to all some of the benefits of their study.

2. *Two-evening Plan.* Some societies hold their prayer-meeting before church Sunday evening and hold their educational classes on a week-night in cooperation with the Sunday-school, teacher-training, or other organized classes, or with the brotherhood, women's society, or club. A low-priced supper frequently makes this convenient.

One society in a large student community has an excellent plan. The combination meeting, with three or four classes, is held from 8 to 9.30 on a week-night. Persons are asked to serve as host and hostess on Sunday evening at 5.30; tea is served, and a social hour is spent. The time from 6.30 to 7.30 is given to a discussion class on the life of Christ or Christian teaching on personal and social problems. This service need not be rigid, and may be devotional as occasion demands. The presence of host and hostess and some active workers gives opportunity to invite a number of those present to the evening church worship. Such a plan, with some changes, could be used in an industrial community or great city with many young people in rooming-houses. Sunday afternoon in a rooming-house is lonely, and temptations to go wrong are hard to withstand when one's heart is hungry. This

service in a social way can be made invaluable to those served and to those who serve.

3. *Union of Neighboring Churches.* Societies in neighboring churches sometimes unite on an educational program. In Columbus, Ohio, this plan has worked well under the direction of Rev. L. M. Darnell and Rev. A. M. Dixon.

If for any good reason teachers are difficult to secure, this plan will make possible an enlarged educational service by the ministers.

Teachers

When educational classes are planned, the great problem is that of teachers. A good teacher will make a poor course valuable, but a poor teacher will vitiate a splendid course.

The pastor is the first one to be considered for this important place. But his great difficulty will be that he is already crowded to the very limit. Young people might relieve him of some detail work and permit him to do this work for which he has longed.

Then there are the high-school and public-school teachers. They are trained for this form of service. Draft them.

There are also bright, cultivated men and women in almost every community to whom this service will appeal. Make plans worth while, and the strongest leaders will cooperate. Always remember that the best is none too good for your society, and be content with nothing less. Be sure the

teachers selected are approved by the pastor and educational board of the church.

The teachers should be supplied with equipment. Blackboards are always necessary. Maps of the home and foreign mission fields should be provided for mission-study classes. These may be secured from the Department of Missionary Education, 23 East Twenty-sixth Street, New York City. Teacher-training classes should be provided with adequate maps of Palestine and a good historical geography. "Biblical Geography and History," by Kent, and "The Historical Geography of the Holy Land," by Smith, are splendid. A few good books for reference and collateral reading should be furnished. All the equipment needed may not be supplied at once. Even where funds are available, it would be a mistake to buy a big library. Let equipment grow with the work and as needs develop. Some models, maps, charts, etc., may be home-made. Where some one of ability is found, use him. Save expense and gain in loyalty and enthusiasm.

Courses of Study

"Of making many books there is no end." Publishing houses are bringing out many new textbooks for use in religious education. They vary greatly in value and adaptability. Selections should be made upon the basis of harmony and usefulness in a comprehensive and continuous plan for the

society. Many catchy books will appeal that may prove distracting to a well-ordered educational plan. A society should not be afraid to outline its educational work for a period of years. The curriculum should be flexible enough to meet increasing needs and results of growing experience. At least four general subjects should be treated: Baptist History and Principles, Missions, Forms and Methods of Christian Service, and Teacher-training.

The Christian Culture Courses of the Baptist Young People's Union of America were among the first educational courses offered to young people. They are still maintained at a high standard under the supervision of the American Baptist Publication Society and the Young People's Commission.

Bible study should be well provided for in organized classes of the Sunday-school, and have the active support of the society. But much can be done in an organized effort to promote Bible reading and study by those who cannot be in Sunday-school, and even a more systematic reading by those who are. The Bible Readers' Course splendidly meets this opportunity. The society might well cooperate with the Sunday-school in conducting a Bible-study class at some time in the week for the advantage of those who cannot attend the school.

Missions should hold a large place in the educational program. A special chapter is written on this important subject and further treatment omitted here.

It is not difficult for the modern call for church union to become a mere sentiment, and defeat efficient service. We are in a time that demands church cooperation and federation. But weak units cannot be successfully federated. We must perform our most effective service as faithful and loyal Baptists. Loyalty must be founded on no narrow sectarian or metaphysical basis, but upon the consciousness of a God-given mission in the world. The kingdom of God is larger than the Baptists, but Baptist young people are most efficient in kingdom service who are loyal to their denomination and sympathetic in their attitude toward all other Christian bodies.

It is well to offer some course every year that makes for denominational intelligence and loyalty. The following text-books are recommended: "A Short History of the Baptists," Vedder; Church History Handbooks, "Baptist History," Vedder; "A Restatement of Baptist Principles," Jones; "Doctrines of Our Faith," Dargan.

For advanced study the following books are available: "The Axioms of Religion," Mullins; "The Commonwealths and the Kingdom," Padelford; "A Baptist Manual," Soares; the Annual of the Northern Baptist Convention; State Convention annuals.

The opportunities for Christian service are so many to-day, and books on methods of work are so plentiful, that every young person should be

effective in some line of kingdom endeavor. The following courses are suggested:

1. Personal Work: "Method in Soul Winning," Mabie; "Taking Men Alive," Trumbull; "Individual Work for Individuals," Trumbull.

2. Social Service. For treatment, see Chapter VI.

3. Church Efficiency: "Churches at Work," White; "Scientific Management in the Churches," Mathews.

In most Sunday-schools teachers are serving who have had little or no training. Many are anxious for a better equipment to serve. They cannot attend the teacher-training class on Sunday. Or, perhaps such a class is not organized. The young people's society should cooperate with the school in the conduct of a class. There are many textbooks. Advice should be sought from the Educational Secretary of the American Baptist Publication Society.

The following books will be found valuable: "Teacher-Training Essentials," Tralle; "The Pupil and the Teacher," Weigle; "Elements of Religious Pedagogy," Pattee; "The Unfolding Life," Lamoreaux; "The Training of Sunday-school Teachers and Officers," McElfresh.

"Train the Teacher" and other First Standard Courses will meet the needs of most classes.

The following books are suggested for class and general reading: "The Young Christian and His

Bible," Geistweit; "The Young Christian and His Work," Grenell; "The Young Christian and the Early Church," Conley; "Truths that Abide," Dawley; "The Young Christian and His Lord," Kirtley; "Baptist Young People at Work," Detweiler.

In many societies a comprehensive educational program seems far in the future. If the ideal is beyond you, realize on the best you can. Put on a small program. Offer one course anyway. Work for something more. Development comes from feeding and exercise. See that your society receives proper impression and gives true expression.

Education and Expression

We learn to do by doing. We learn to live by living. We learn to serve by serving. We attain Christian character and culture by active obedience to God's will. It is not enough to know; we must do.

The study classes may form splendid units for service. The class in Baptist history or principles should conduct a society devotional meeting and a church prayer-meeting and give larger groups some benefit of their studies. They should also distribute literature from Baptist missionary and other societies, and seek to inspire loyalty to denominational organized work. This class can do great service in securing attendance at denominational rallies, conventions, assemblies, etc.

The class in personal work should use the laboratory method and actually do the work. The secret of growth and power of a Presbyterian church in Illinois was the continued activity of a class of this kind. The opportunities for social service are many. Be sure the class leads to intelligent service.

The call to service should be heard in every church, and study should lead to the joy of work well done and efficiency in personal and social life.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, holding a straight course in the word of truth."¹

Quiz

1. Why should educational methods be developed in the young people's society?
2. On what basis should old methods be discarded and new ones introduced?
3. Outline a program of work for a committee on education.
4. Describe the three methods for educational work outlined. What modifications would be necessary to make one workable in your society?
5. Why is the problem of the teacher so great?
6. Outline a course of study covering two years for your society.
7. To whom would you write for information and advice on educational subjects?

¹ 2 Timothy 2 : 15—marginal reading.

8. How large should a study class be? Why?
9. What two elements are necessary to an adequate educational program? Why both?
10. How can a young people's society cooperate with the pastor so he can give more time to educational work?

V

MISSIONARY METHODS

BY JOHN M. MOORE

One of the great teachers of the last generation used to say to his theological students that there were three questions that ought to be asked and answered before undertaking any important task. These three questions are applicable to anything from the playing of a game of chess to the building of a railroad: What is it I want to do? Can I do it? What is the best way to do it? We may perhaps take the second for granted, but the first and the third surely call for careful consideration.

The Missionary Aim

The great hindrance to missionary advance lies not with the people who say they do not believe in missions. The number of these is probably comparatively small, and they have comparatively little weight. The great difficulty grows out of the fact that of those who claim to believe in missions the larger part think of the missionary enterprise as a good cause, a side-issue, something optional and incidental among Christian duties, an elective in the curriculum of Christian living.

The aim of the missionary program in church and young people's society should therefore be *to create an intelligent, active interest in missions as the normal expression of the Christian life*. Peter and John, commanded by the Sanhedrin not "to teach or to preach any more in the name of Jesus," replied: "We cannot but speak the things that we have seen and heard." It was not only that Jesus had commanded the world-wide preaching of the gospel, but they themselves had enjoyed an experience of his peace and power which was sufficient to impel them to tell the good news, even though no command had ever been given. When some great physician discovers a remedy for tuberculosis or cancer, we shall expect him to publish it as saving truth for which the world is eagerly waiting, and we should find it difficult to discover words in the English language hot enough to express our indignation at his course if he should not feel impelled by the ordinary dictates of humanity to give such good news to all men. We have found the sovereign remedy for the world's most terrible malady, sin, and we have the remedy which meets unto the uttermost both man's individual need and his social requirement; and the natural, normal, inevitable response of the genuinely Christian spirit is missions—the proclamation of the gospel *to every life* and its application *to all of life*. Our methods should then be selected with a view to the naturalizing of the missionary idea in the thinking of the

people rather than to the presentation of missions as a good cause, making claim upon the benevolence of good people.

Leadership

The primary necessity in every kind of good work is good leadership. Throughout the whole history of the kingdom it will be seen that God's great method has been that of raising up, in high places or low, men and women who should lead their fellows. The first need of the young people's society is therefore the training of missionary leaders.

The Missionary Committee

There should be a missionary committee made up of the most capable, attractive, winsome, devoted young people available, a committee that shall take its work seriously, not simply willing to prepare itself, but demanding opportunity for such preparation, and unwilling to undertake this important task without it. Once or twice a year the missionary committee itself should spend six or eight weeks taking a course of mission study. If the committee is fairly large, it might constitute itself a mission-study class without any additional members. If the committee is small it could form the nucleus of a mission-study class, asking others to join in its study. Each year one or more members of the missionary committee should take advantage of the

opportunities which are afforded by the summer conferences and assemblies. The Missionary Education Movement conducts such conferences in different parts of the country annually for the purpose of creating a trained missionary leadership for all departments of the church life. In many of our denominational summer assemblies there are mission-study classes and conferences for this purpose.

The Triplex Plan

The triplex plan of missionary education relates the three methods—the mission-study class, a series of missionary programs, and the reading of missionary books—to each other in a way by which each of these forms of missionary education may help the other two. A small group forms the study class, which in turn presents the results of its work in a series of program meetings to the society, a large number of whose members have each read at home the text-book studied by the class, or a book related to it, during the eight weeks in which the smaller group has been doing more serious study. For a society of medium size, it ought to be possible to enroll ten people in the study class, and to find twenty-five who would agree to read the book.

The Study Class

This has been recommended above as the best method by which the missionary committee may prepare itself, but it should not be confined to the

committee. It stands for intensive work, for consecutive and cumulative interest. In its most approved and usual form, it is a group of from six to twelve persons, who meet weekly for eight sessions to study a text-book under the direction of a leader. New text-books, home and foreign, are issued annually. The study class may not become a popular method, but in every society there ought to be found a few young people who want a more thorough knowledge of missions than can be obtained through occasional programs or casual missionary reading. The mission-study class is in harmony with the Master's own method in the training of the Twelve: He wishes to *get* his gospel to the ends of the earth, and the steps, as indicated in his great prayer in John 17, were: (1) "I sanctify myself," (2) "for their sakes," (3) "for the sake of those who shall believe on me through their word," and (4) "that the world may believe that thou hast sent me."

So by means of the mission-study class a few persons may be gripped in every society, who in turn will be centers and sources of missionary inspiration and information until through these widening circles of influence the last member of the society and of the church shall be reached.

Missionary Programs

The Conquest Missionary Course provides material for a monthly missionary program, and the topics

recommended are in harmony with the subjects of the text-books published year by year, thus furnishing suggestions to the members of the study class for the programs which it is recommended that they shall present to the whole society. These programs appearing regularly in "Service," as well as those published monthly in "Missions," are intended only to be suggestive.

The best program is always the one in which there is a large measure of originality. This furnishes unusual methods. A class which studied "Following the Sunrise," a centennial history of Baptist foreign missions, gave as the results of its study a popular program under the subject, "A Centennial Tour." The class itself appeared as a personally conducted party, who had just completed a tour of our mission fields. The leader of the class, as "conductor," introduced the members of his party, to each of whom was given three minutes in which to speak of the thing that interested him most. By previous arrangement different members were assigned different countries, so that the discussion should have a sequence and cover the entire field of Baptist work abroad.

Another class, studying "Immigration," gave a delightful program, in which each member of the class impersonated an immigrant, telling why he came to America and the impression made upon him by the new country. Ten different nationalities were represented.

Missionary Reading

The day has passed when missionary books are read only from a sense of duty. Some of the most interesting and compelling books that have come from the press during the last few years have been missionary books, as, for example, "Ann of Ava," "Livingstone the Pathfinder," "Social Christianity in the Orient," Steiner's books on immigration, "Kiowa," and a score more that might quickly be named. A systematic plan should be worked out, by which each member of the society shall read at least one or two missionary books each year, and while there is value in having this reading done in connection with the subject studied by the class and the presentation of the programs, there are certain books like those named above which may profitably be circulated at any time.

Missionary Entertainments

"All things to all men" is a good rule, including, of course, only such things as are "expedient." There are those to whom the missionary sermon or program meeting does not appeal strongly, but whose attention may be aroused by a missionary entertainment. One of the best of these semidramatic methods is "The Mock Trial." Two of these are available, one for a foreign mission service, entitled "Heathen Nations *vs.* American Christians," and another on home missions, "The Indictment of Christian America." There has also been published

recently a series of missionary plays on various home and foreign mission subjects and a demonstration entitled "The Immigrant Gateway," reproducing the arrival of immigrants at Ellis Island. "Jesus Christ's Men" is the title of a dramatic story of home and foreign missionary beginnings written by Caroline Atwater Mason. Where it is not desired to present anything so long, chapters may be selected from this remarkable book which are sufficiently complete in themselves to provide an evening's entertainment. A good plan to get people well "mixed" at a young people's social is provided in what is called "A Trip to China." Twenty-five views from the Orient are placed about the room, and each person present is given a copy of the story of the trip, with the request to fill in twenty-five blanks from the titles or descriptions of the pictures.

Learn by Doing

One of the perils connected with our mission-study movement is that it may exhaust itself in mere talk, failing to eventuate in practical service. One of our greatest home mission leaders used to say that "the surest way to petrify the human heart is to stir the emotions and then give them nothing to do." The missionary committee should give most careful thought to the question of enlisting the members of the society in actual missionary work. It is difficult to make suggestions because commu-

nities differ so greatly. The first thing to do is to make a study of the needs of your own neighborhood. In every community there are needy ones, whose lives can be cheered and perhaps saved by the happy services of song and testimony such as a group of enthusiastic young people can bring.

Teaching English to Immigrants

One of the very finest kinds of missionary service is that which has been made possible by Mrs. L. C. Barnes in the publication of "Early Stories and Songs for New Students of English." It contains twenty lessons from the Old Testament and twenty-one from the New, with some additional lessons from the Psalms, entitled "Early Songs," and some supplementary lessons on numbers, time, money, etc. The stories are told in every-day language, making use of the words which the immigrant will need first. There are suggestions to teachers, which are sufficiently explicit to enable any earnest young man or woman of average ability who does not know one word of any language except English to teach individual foreigners or groups of foreigners to read and write the English language, even though at the start they know no word of it. By use of these particular lessons the immigrants receive what they want most, the English language, and at the same time what they need most, the Bible.

The value of this work consists not simply in the knowledge of the language that is imparted, but

most of all in the establishment of friendly, neighborly relations between the churches and the homes of these strangers. If in all of our young people's societies for the next ten years this could be made a major activity, it would go far toward solving our most serious national problem. At the same time it is a form of ministry that "blesses him that gives and him that takes." The young people who participate in this kind of Christian service, by the enrichment of their lives and the enlargement of their sympathies, are helped quite as much as are those to whom they minister.

Life-work Problems

The young people's society touches life at that point when the most important decisions are being made, as, for example, the choice of a life-work. It is unquestionably true that there are multitudes of men and women who might have been led into the ministry of the gospel or into the missionary service at home or abroad if only their attention had been called to it. No young man or young woman should be allowed to tarry long in a Baptist young people's society or church without being challenged by the tremendous opportunities that our times offer to those who engage in distinctively Christian service. Definite prayer should be offered frequently, that from the membership of the society some may be called into a distinctive Christian ministry, and occasionally the pastor or some other

strong speaker should be asked to present to the young people the claims and the challenge of Christian missions upon their lives.

"Fellow Workers for the Truth"

This is the phrase which John used in his third epistle of those who did not or could not enter into missionary service, but whose relationship to the missionaries was one of the most intimate kind. He is writing to his friend Gaius about some missionaries who are to visit his home and his church. The apostle is eager that they may have a royal welcome. He says concerning them that "for the sake of the NAME they went forth taking nothing of the Gentiles," and then he adds: "We therefore ought to receive such that we may be fellow workers for the truth." Every member of the society should therefore be made to realize that his first duty is to give Jesus Christ the refusal of his life for missionary services, and then if he is not called to this service, but by providential indications is shown that his work is to be of some other sort, he should realize that even this may mean a real missionary career. This is to join heart and hand and life with the men and women on the firing-line by working at the home base as a "fellow worker for the truth."

Giving

Methods of missionary giving by the society as such are discussed by Mr. Agar in another chap-

ter, and therefore do not need to be considered here. There is, however, one very important service which the young people's society can render, and it lies back of whatever method of gathering and transmitting funds may be employed. In Christian Endeavor circles the Tenth Legion has long been employed for the enrolment of those who will agree to give at least one-tenth of their income to distinctively Christian work. There is wide difference of opinion as to the Christian obligation of tithing, but there is unanimous agreement that the systematic proportionate giving of some worthy part of one's income is altogether desirable. For most people the "tenth" is a good proportion with which to begin. Every society should therefore bring strongly to the attention of every member, at least once or twice a year, the claims of Christian work upon one-tenth, more or less, of his income. It is not hard to secure the formation of this good habit in early life when the income is small; and when it is once formed it is likely to persist throughout life. Time and effort spent in leading young men and young women to appreciate their stewardship of life and money will bring increasingly large dividends through many years to come.

Prayer

The more one knows of the stupendous nature of our missionary task in America or in the non-Christian world, the more he is impressed with its

difficulty and complexity. Indeed, it is seen to be so difficult and complex as to be quite impossible apart from a Power that is more than human. In the last analysis, therefore, prayer is the one supremely potent method of missionary achievement. The missionary committee may promote prayer by selecting a series of prayer topics, which shall be presented one at each weekly meeting. Information should be given in connection with the topic to make intelligent prayer possible. The members of the society should be asked to hold this subject in mind throughout the week, making it a theme for intercession in connection with their daily devotional hour or at other times, as it may be remembered. Another way by which prayer may be promoted is through the formation of little prayer-circles, small groups of congenial people who can meet together for a few minutes regularly, perhaps just before the weekly meeting, to pray for matters of common and unusual interest.

A Unified Program for the Whole Church

Unity is the watchword in missionary education and work too. The old vicious dualism of home and foreign missions has been broken down, and we are realizing now that the difference is purely administrative, that the work of home and foreign missions is essentially one. Our five Baptist general and women's societies have for years been cooperating in the Department of Missionary Educa-

tion, whose headquarters are at 23 East Twenty-sixth Street, New York City. This department is their joint agency for the promotion of methods and material for missionary education in all departments of the church. It strongly recommends that during given periods special great themes shall be studied by the whole church, all departments during these periods studying the same subject, and each making its contribution to a common fund of knowledge and inspiration. The theme recommended for 1915-1916 is "The Church and the Nations," with the watchword "Thy kingdom come, thy will be done on earth." The text-books on general home and foreign missionary work are entitled, respectively, "The Churches at Work" and "Rising Churches in Non-Christian Lands." For the woman's home and foreign mission work, respectively, the titles are "Home Missions in Action" and "The King's Highway."

A Ten-point Standard

The department is recommending to the churches a ten-point standard of missionary educational method as follows:

1. A church missionary committee.
2. The presentation of missions from the pulpit.
3. A mission-study class or classes.
4. Missionary programs.
5. The circulation of missionary literature, including a club for "Missions."

6. A woman's missionary organization.
7. Missionary education in the Sunday-school.
8. The promotion of prayer for missions.
9. Enlistment for missionary service in local work and as a life-work.
10. An annual every-member canvass for weekly offerings.

The young people's society is not mentioned as such in the statement of these ten points because nearly all of them are applicable in connection with young people's work.

Missionary Education the Hope of the Church

Educational processes are slow, but they are sure. There is no other way by which the churches of to-morrow can be made genuinely and splendidly militant and missionary except by the patient, persistent, continuous, cumulative, educational process. We must take our task seriously. We must take our times seriously. We are living in one of the great creative epochs in the history of the human race, when the sowing of a decade determines the harvest of centuries. Our task is not simply that of rescuing individuals from a corrupt and hopeless civilization. By the application of the principles and ideals of Jesus to our own national life we are determining whether the Republic can endure, and by the world-wide proclamation of the gospel and by its application to human relationships in the non-Christian world we are now determining what kind

of ideals shall dominate our world life down toward the end of the twentieth century when China, for example, shall have come out of her present turbulence in her destined place of power in the world.

Baptist young people of America, you have come to the kingdom for such a time as this!

Quiz

1. What should be the missionary aim of the society?
2. What are the best methods of developing leadership?
3. What is the triplex plan?
4. Why should there be a mission-study class?
5. What are the essentials of a good missionary program?
6. How may the reading of missionary books be promoted?
7. Why is the dramatic method advisable in the work of missionary education?
8. Describe a good plan for local missionary service.
9. What is "a missionary career"?
10. How may prayer be most effectively promoted?

VI

SOCIAL SERVICE

BY SAMUEL ZANE BATTEN

In our time a new term has come into common use, and is receiving a large share of attention. It is only a name for that spirit of philanthropy and service which is as old as Christianity itself; the newness is in the present line of interest and activity. The spirit and impulse behind the term are old; the method and program are new.

In this chapter we propose to consider the nature of social service, to show its relation to other items in the Christian program, to indicate some of the things to be done in the church to prepare the people for effective service in this direction, and to suggest some things that may be done by the young people. We are here to seek the kingdom of God. We must therefore know what to do in order to seek that kingdom in all its scope and power.

The Place of Social Service

In the complete program of the kingdom there are four chief items:

I. *Evangelism*: the winning of men unto Jesus Christ that they may become like him. This in-

cludes the work of preaching, and covers the whole work of soul-winning. It is a fundamental part of the Christian program, and will be necessary to the end of the age.

2. *Missions.* Christianity is essentially missionary; the Christian program must include the last man of the race. By missions we mean much more than preaching; we mean the whole blessing of the kingdom brought within reach of the uttermost soul. Jesus Christ has come to save the whole man—spirit, mind, and body; the gospel brings a blessing to the man, and the power of the gospel is shown in the life of the person, in the family, in the community, in the whole social order.

3. *Education:* the training of men in spirit, mind, and body, and their preparation for life and service in all the relations and institutions of society. This work of education begins when life begins, and continues until life's end. It includes training before conversion and after conversion. For a person must be prepared for the gospel message, and then trained and fitted for large service in the kingdom.

4. *Social Service:* the application of Christian principles to social life, and the endeavor to realize in the social order the ideals of the kingdom of God. This implies the adjustment of the relations of men in terms of justice, love, and brotherhood; it implies the transformation of social conditions; and it finds its consummation in the

building up in the earth of a Christian type of human society.

Each of these items represents an essential part of the Christian program. Where all are Christian and each is necessary, it is needless to establish any preeminence or priority. They who would make one first and all the others subordinate, or would pit one against another, do not really understand any. The evangelist who makes light of social service does not understand his evangelism and needs to reconceive his commission. The social worker who ignores evangelism or missions does not understand social service, and needs to go back and take a new start.

That the whole work of the kingdom may be done, that the whole life of man may be served, we must approach life on all sides, and must work by various methods. The Son of man, as the Gospels show, fulfilled a manifold ministry and was concerned for the whole of man. Thus social service is an essential part of the Christian program, and is to be placed on an equality with all other forms of Christian effort.

The Nature of Social Service

It is important to understand the spirit and method of this Christian form of effort. As we shall see, it aids all other items of the Christian program, and yet it works by methods and agencies of its own. Social service may be distinguished from

some things with which it is often confounded. In the first place, it is neither the theory nor practice of church socials, though it believes in sociability. It is not sociology, though it aims to be sociological. It is not socialism, as many seem to suspect; nor is it antisocialism; but it does believe in social and economic reconstruction. It is not soup-kitchens, orphanages, rescue missions, and temperance campaigns, though it believes in helping people, and some of these things may be necessary. It is more fundamental and more far-reaching than any of these.

Social service deals with man as a social being in his social relations and institutions. Man's life is knit up with that of his fellows. It is impossible to separate a man from his relationships and deal with him all by himself. He is not an individual *and* a social being; but the fundamental fact in his life is his social nature. It is most unfortunate that these two words, the individual and the social, should have been separated and each made the program of a party. We never think rightly of man till we learn to think of him as a social being. To know him, we must know him in his relations. To help him, we must deal with him in his relations.

Social service deals with social causes and conditions. We do not understand anything till we understand its causes. Social evils have social causes that must always be taken into account. Poverty and disease, to take two concrete illustrations, have

many causes, some personal, some social; as far as they have social causes they demand social action.

Social service demands social and collective action. Personal charity may feed the hungry child, but social service seeks to know why the child is destitute. Philanthropy may nurse the consumptive patient, but social service deals with the causes of tuberculosis in defective conditions. Evangelism may seek to win the drunkard back to God and goodness, but social service seeks to eliminate the whole liquor traffic. Personal effort may be sufficient in the one case, but social and collective effort are necessary in the other. We can nurse the sick child by personal effort, but social action is necessary in order to prevent typhoid fever.

This enables us to frame a working definition as follows: Social service embraces all those forms of effort for man's redemption which in a conscious way and by collective action undertake to improve living conditions and to transform human society.

It is admitted by all that social effects follow the gospel of Christ. But this implies more than some people suppose. There are no secondary and incidental things in the Christian program. Whatever follows the gospel as a result is a necessary part of the gospel and a necessary object of Christian effort. Social service declares that Christian people should consciously and directly seek Christian social results.

Social service recognizes the fact that man is spirit and body; not spirit alone or body alone, but

spirit and body so interknit and interdependent that neither can be considered apart from the other. The only man we know is spirit and body; the only way to reach the spirit is through the body, for when the spirit has cast off the body we cannot reach it at all. Social service recognizes the fact that man is made in society, for society, and by society. It recognizes the fact that social conditions, the ideas, the ideals, the atmosphere in which one lives determine many things in man's life from the hour of birth till the end of his days, and so it seeks to secure for each person such conditions as shall induce a right course of life and shall build character for the kingdom of God.

Social Studies for Young People

Social service is both a spirit and a program. It is an attitude of mind, a consciousness, a conscience, an impulse, before it is a social reality, a method, an institution, an organization. That we may do effective work in social service we must learn to think in social terms. This means that the church should have a comprehensive program of education through its young people. Several principles may be stated which are fundamental in a program of education in social service.

1. We are called to be members of the kingdom of God and to seek that kingdom in the world. Young people must learn that the family, the Church, the State, the community, the industrial order are

at once realms of the kingdom's reign and means of its advance. Right living is social living. It is quite necessary, in view of this, that Christians be trained for service in and through all the institutions just named.

The church is the training-school of the kingdom. Many churches have never imagined that they have any such commission. Their conception of the kingdom is narrowed to the boundaries of the church; they have supposed their only work is to bring people into the church and to prepare them for life in heaven. This is a part, important, to be sure; but, after all, only a part of the church's work. There is the tremendous obligation to prepare and train people for life in the family, the Church, the State, the community, and the industrial order. Some agency must do this work; the church is divinely called to perform it. No church can be called efficient that fails in this function.

2. The social mind must precede the social program. People must gain what may be called the social consciousness, think in terms of social causation, learn to appraise social values, and know what are the things that promote human well-being. They must possess social sympathies and social imagination, social passion and enthusiasm, so that they will acquire the instinct of social service. They need a social conscience that will be quick to feel the evils of society and to react against them. They must see that social service is essentially religious and

spiritual work. They need a great ideal, which shall give meaning to life and include all lesser ideals. Above all, there must be the sacrificial attitude of mind. Nothing but a crucified Christianity can ever win the world to a crucified Christ.

The Organization for Service

According to the standard adopted by the Northern Baptist Convention and commended to the churches: "Every church should have a constructive program for serving the social needs of its community, both individually and through the largest possible cooperation with other agencies of human uplift."

The church is not the whole kingdom of God, and by itself can never meet the whole need of man and fulfil the redemptive purpose of Christ. The other institutions of life, as the family and the state, are also here in the will of God with a divine function to fulfil in the economy of life. The recognition of this truth will save the church from possible narrowness—the narrowness of trying to reduce the kingdom to its limited area and excluding all other interests of life—and from possible diffuseness—the diffuseness of trying to do everything, and thereby scattering its energies. The recognition of this truth will also properly relate the work of the church to the other agencies of life, and will save men from the mistake of supposing that they are doing secular work if they are not working directly

through the church. It will also lead men to know their gifts, to do the special work for which they are fitted, to honor the church without minimizing the other agencies of life, and to work through other institutions while honoring the church and promoting its work.

The church as the training-school of the kingdom is a peculiar factor in creating the social conscience, equipping men with firm-set ethical principles, developing in them the sacrificial spirit, giving them a great inspiring ideal, and then sending them out into the world to serve God and seek his righteousness along the line of their daily work and in and through the institutions of which they are a part.

Every church therefore should create such an organization within itself as may be necessary for the work in hand. In most cases it is best to appoint a social service committee to have general direction of the church's social activities. This committee should contain representatives from the deacons, the Bible-school, the young people's society, the men's brotherhood, the women's society, with the pastor a member *ex officio*. Persons should be chosen for membership on this committee who are especially interested in social service and who show special fitness. There may be committees for merely honorary and ornamental members, but this is not one of them.

The committee should organize with a chairman and a secretary, and should have regular meetings at

least once a month. It should study carefully the local situation, the needs of the community, the resources of the church, and should have a definite constructive program. It should create such sub-committees as may be needed for the work. In many cases it may be best to make a division of labor and assign some special line of work to each of the various organizations. The committee should have a well-formulated plan of social service instruction in the church and its different departments. It should cooperate with the educational committee and all other agencies of the church which are seeking to guide the thought and to train the conscience of the people. It should keep the church and congregation informed concerning such matters as demand their interest and effort. It should suggest ways whereby the efforts of the people may become most effective in redemption of the community.

The Program of Action

In this final section we must note the nature of our social program and several items that are implied in it. Some things are to be done in the church; some things are to be done by the church; and many things are to be done by the people of good will through community agencies.

I. *Make the church a social center.* Man is by nature a social being. Religion is a social force. "The Bible," says John Wesley, "knows nothing

of a solitary religion." An important part of our work consists in bringing people together and in promoting fellowship. Request the pastor to preach on the social aspects of Christianity. Good service can be done by providing an open forum for the discussion of social, industrial, and community questions. In an industrial community this work of bringing various elements together and securing a frank and fraternal discussion is valuable. In times of industrial strife a bitter price is paid for the lack of understanding on the part of employers and employees.

Train the people, especially the young, in social service by teaching and example, by stereopticon lectures, and by having them visit social institutions. Organize the church for an efficient and loving ministry of mercy. Use scientific and constructive methods in charity, seeking rather to find work than to give money, but using money of course where it is needed. Remember always to help people and not merely to feed beggars. Remember also that the church is to be the organized love and helpfulness in its community. Valuable material bearing on this part of the program may be found in issues of the "Social Service Series," especially those on "The Church and the Community."

2. *Make the church a social force in its community.* People must be good, but they must be good for something. Goodness is that which avails in making good. Regenerate lives de-

mand a regenerate environment. Bring the church into touch with the best philanthropic and social agencies, whether civic or private. Encourage the city or town to take up welfare work for the people, such as playgrounds, baths, sanitation, good housing, supervision of shows, etc. Ask the pastor to announce the primary election and urge all voters to register; circulate a voter's pledge, asking every voter to register, to vote, to know the qualifications of candidates and the question at issue.

By all means have Christian people cooperate with the forces of the community making for community progress. The church that cooperates with these agencies for charity, health, education, sanitation, recreation, civic betterment, and industrial progress thereby ministers to the whole community and increases its usefulness manifold.

3. *Get knowledge of the community*, for this must precede community service if the latter is to be intelligent and effective. Community study is necessary, therefore, that we may know whether the community is growing in a normal and healthy manner. It is necessary that we may know what are the things that hurt the lives of our fellows and hinder the community's progress, and what are the forces and factors for good that exist and are available.

This community study, or survey, as it is called, may be done in one of several ways. The people may call in some expert, who shall make a thor-

ough analytic and scientific survey. Or it may be done by a group of the people who divide up the field and assign to various committees some special task, or by a church in its own immediate parish. Each method has its advantages, which we need not here consider. It is sufficient to say that each community must be guided by conditions and circumstances.

In this study special attention should be given to such things as population, church life, education, recreation, health, housing conditions, labor and industry, charitable organizations, social vices, courts and jails, the public morals, the civic administration.

Take a map of the community and from the Board of Health secure the statistics showing the residence of all persons dying from tuberculosis, typhoid fever, scarlet fever, dysentery, summer complaint, etc. Then find the causes why one section has a higher mortality rate than the community as a whole. Take action to procure the removal of the causes of the evils and to improve civic conditions.

4. *Practise your citizenship.* Christian people are called to be citizens in the state and to bear their share of responsibility for political conditions. The good Christian is a good citizen. A citizen who shirks his obligations to society is not a good Christian. In many States men and women are full citizens and voters; in all States they will be in

course of time. Several things are vital in the practice of citizenship.

Young people should study the meaning of the state, the functions of government, the duties of citizens, the problems of democracy. They should know why the state is here, what it can do for human redemption, and the relation of the state to the kingdom of God.

In summary, there are four things to be kept in mind:

First of all, it may be said that there is no royal and easy road to social redemption. We must remember that we have to do with people, some of whom are uninformed and some of whom are wrongly informed; some are selfish, and many do not like to be disturbed; some have interests that are at stake in social evils and they resent all interference. We have to do with social evils, some of which are entrenched in self-interest, in custom, in law, and institutions. People are poorly trained in the art of team-work, and will not think, speak, act, vote together. To inform the mind, to arouse the conscience, to secure team-work, to cure a social evil, requires toil and time, patience and sacrifice.

Secondly, it is necessary that we work in an intelligent, rational way. Man, in so far as he is a rational being, is one who looks before and after. He sees an end and consciously seeks it. He knows that results follow causes, and so he secures results by setting causes to work. More than that, he

learns to see things in their relations and to think things together. If one were asked what is doing most to hinder the advance of the kingdom, the wrong thinking of bad men or the small thinking of good men, he would have to confess that it is the latter. If we would have redemptive results in this world we must sow redemptive forces. If we would see large results in this world we must plan for large things. All Christian workers, and especially young people, should have a large, inclusive, constructive, scientific Christian program.

Thirdly, we must remember that social service, because it is social service, means much more than individual effort. People are asking what they can do in the line of social service, and they imply that any one anywhere by himself can do service that is social. We must remember that social service deals with social causes and conditions, and that it demands social and collective effort. The first requisite in this form of service is the possession of the social spirit, the willingness to cooperate with others and to do team-work.

This means that we must learn to work in and through existing agencies and organizations. The great outstanding institutions of the kingdom of God are already here; so we need not set ourselves the superfluous task of creating new machinery. In every community there are probably enough agencies already in existence for doing all the work that needs to be done. Some are ineffective; some are

without vision and program; some have machinery, but no dynamic. We must learn to work in and through these agencies, to understand their true meaning and function, to infuse into them the religious spirit, and to make them channels through which the devotion of Christian people shall flow forth to bless and save.

Fourthly, young people should understand that their service, to be social and to achieve large results, demands social and collective action. In the earlier years of life children should be trained to help others, so that the spirit of service may be developed and may be natural to them. They may be taught to gather flowers and take them to people in hospitals; they may collect money to give city children a summer outing in the country; they may furnish a Christmas dinner and entertainment for children in a city mission; they may be taught to be kind to birds and animals; they may be interested in a clean-up campaign and in sanitary homes. But before all and beyond all, they should be taught by example and precept to be kind to one another, to be gentle in speech, to think of others, to do some helpful deed each day, to perform the numberless but priceless acts of daily courtesy. All these things should become the settled attitude and habit of life, and should be practised by all persons of all ages.

In addition to these, however, there are special forms of service which belong to young people, to

young men and women who are passing out of adolescence into adult life, who are called to be makers of the home, members in the church, workers in the community, and citizens in the state. In the early years the young may be taught to help without much inquiry into causes and conditions. But in the case of young people who are coming into manhood and womanhood and are called to live by reason and seek definite ends, it is necessary to go beyond relief and charity, to prevention and cure. The child may simply wish to help others, but the adult must consciously seek to create institutions. Young people are, or soon will be, citizens in the city and state; they must therefore understand the meaning of their citizenship and must prepare themselves for their service. They should take an interest in the life of their community, and should study its form of government. They should take a part in the community's interests and activities; they may therefore attend sessions of the city council, meetings of the library association and the charity organization. They should study the methods of the juvenile court, and should know its aims and methods. More than this, they are called to be workers in the industrial world, and to make the principles of Christ regnant there. They should therefore study industrial conditions, know whether fair wages are paid, how working people live, whether there is friction between employers and employees and why, and what can be done to improve

labor conditions and to promote and preserve peace in the industrial world.

Something can be done in every community. Whatever can be done ought to be done. Whatever ought to be done can be done.

There are no necessary evils. If a thing is evil, it is not necessary. If a thing is necessary, it is not evil. We must therefore challenge every evil and must believe that it is not invincible—it can be destroyed.

Any effort that will help any person in any way is the translation into deed of some article of the Christian faith. There is only one question that need concern us therefore: Will this effort help any person? Will it make it easier for some one to do right and easier for no one to do wrong?

There can be no miracle without faith. If we expected more of ourselves we might have much larger results to show. The faith that evil is weak and the kingdom can be established is half the victory.

Quiz

1. Name and define the four chief terms in the complete program of the kingdom.
2. Explain what social service means.
3. What elements make up the social mind?
4. Tell what is the business of the church in its difference from other institutions of social service.
5. Outline a social program for the church.

6. How may a church be made a greater social force in the community?

7. Outline a community survey.

8. Name some of the hindrances to social redemption.

9. What is the prime requisite in social service?

10. How may young people busy themselves in social service?

VII

THE MEMBERSHIP

BY GEORGE A. BRIGGS

Now ye are the body of Christ and severally members thereof (1 Cor. 12 : 27).

Our age thinks in terms of the kingdom of heaven. Our ambition is to see it realized in our day. We are under the spell of its greatness and in the grip of its mighty forces. The foundation has been laid with Jesus Christ as the corner-stone. The fathers have builded as led by the Spirit. We are become the inheritors of their vision and the executors of their will. We have learned to pray "Thy kingdom come"; how shall we hasten its appearing? The army of young people has been mobilized. What shall be the plan of campaign? Shall we seek to destroy the forms of activity that the past has bequeathed us, as though they were wrong or outgrown; or, shall we accept them as God's plans and seek to develop our energies through these forms? We prefer the latter.

In the kingdom's working force are many denominations. The Baptist denomination is but one of the many. It has a glorious record. It has been signally honored of God. Its growth has been

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phenomenal. Its missions are world-wide. Its organization is simple, and in harmony with the most advanced thought of the day. Its opportunity is unlimited. We who belong to it can best hasten the coming of the kingdom by increasing its efficiency, developing its resources, clarifying its vision, and intensifying its efforts. The denomination is no stronger than its units. The church that is weak weakens the denomination, retards the kingdom, and hinders the plans of Christ.

The church, therefore, must be strong and efficient. The church of to-day, however, is not a single organization but a group of related organizations. If these can be imbued with the same spirit and controlled by the same ideals, if Christ be all and in all, the result is an organism. As such, it can be honestly called the body of Christ. However, her problem is one of increasing complexity, for every minor organization that partakes not of the life of her Lord weakens her effectiveness and, by so much, retards the kingdom. "If thine eye offend thee, pluck it out and cast it from thee" shows how serious a peril Jesus saw in a diseased organ.

The young people's society must cherish the ideals of its denomination. Only thus can it mean the most to the kingdom. These ideals are embodied in the articles of faith, the covenant, and the ordinances of the church. In the Baptist church individual liberty and initiative reach high-water

mark. Organization is reduced to its lowest terms and the spirit of Christ is depended on to unify the forces. If Christ set out to build his kingdom with a citizenship of twice-born men, and if a young people's society hopes to be a part of that kingdom, one standard for membership is already fixed. They must be twice-born individuals. If, as he declared, "Except a man be born again he cannot see the kingdom of heaven," the society that departs from his standard will be in danger of falling into the ditch and pulling its associate members in with it from sheer inability to see. If the indwelling Christ is necessary to make possible the performance of the mighty tasks assigned to the church, then surely this branch of the church that is made up of untried soldiers cannot afford to be indifferent to his declaration, "Without me ye can do nothing."

No organization within the church more completely embodies its ideals than the young people's society. It is a church within a church, a training-church, or, to be more exact, an adolescent church. In choosing its active membership, it must hold to those kingdom standards that lie at the foundation of both denomination and church, or it will be a source of weakness and not strength. Therefore every active member of a young people's society should be a member of a Baptist church or able to answer its test for membership. A society whose active membership, its voting, its planning, and executive constituency, is not twice-born peo-

ple, endangers the ultimate development of the kingdom. Hold to these standards for the sake of the kingdom, the denomination, the church, and yourselves, for in a few years you will be the church, the embodiment of its militant activities, and the bearers of its spiritual responsibilities.

Working Principles

Christ's parable of the Great Supper illustrates an eternal truth. Preparation is not the full measure of responsibility. The announcement of the feast does not bring the people. That method will not build up the church. It will not keep a young people's society up to a standard of efficiency. The membership committee is not a reception committee that waits to welcome eager throngs seeking to enter in. The children of this world are all from Missouri when it comes to joining a young people's society. The committee that is to do the showing must be carefully selected and aware of the difficulties to be met with. The details of their work would fill a volume, but the principles that should govern them are simple. There seem to be but two such principles. Which should be given first rank is not for us to say, for they are coordinate and interact. One must of necessity have priority of statements, so we say, first, seek young people who can help the society; not necessarily those who possess all the Christian graces, but those who possess one to a sufficient degree to be aggressive. Devo-

tional spirit, missionary zeal, social strength, financial ability, presiding genius, generosity, leadership, these are some of the qualities necessary to the make-up of a society that purposes to be an organ in the organism that is called the church. They are to be found in every social group, and the membership committee should be always on the lookout for them. A society lacking leadership in one or two departments may turn temporarily to the pastor. This should, however, but stimulate the committee to secure some one as quickly as possible for that place for the sake of the society as well as of the pastor.

In the second place, seek those whom the society can help. Middle adolescence, from fourteen to seventeen, develops the independent and self-assertive qualities of character. These qualities are essential to the manhood and womanhood that is to come, but very trying in the home and in the school and Sunday-school. Initiative is abundant, but judgment is not yet developed in due proportion. The adolescent church, whose active members are Christians, furnishes an ideal training-school for such. The later adolescent period, beginning at sixteen, is characterized by cooperating tendencies. These make the work of the society easier, and make possible the tempering of aggressiveness and the development of judgment. The desire to do things can be gratified in a measure, and a beginning can be made in unfolding the mystery of the

godliness of patience and persistence. Many a young person is profoundly stirred by these tendencies, and because he does not understand himself fully, does not know where to seek a congenial and helpful environment.

Such a one may not be noted for any of the Christian graces, and yet have many of them in embryo. The Scripture is daily fulfilled in every community: "There standeth in your midst one whom ye know not." To find him and attach him is a great work, for of such is the kingdom of heaven. The society can be and ought to be a training-school for church and denominational leaders. To be such, it must be a working society. Work alone will develop character. "The field is the world," and so a map of it should always be in sight. "The good seed are the children of the kingdom," and the knowledge of those who have finished their work, and acquaintance with those still active will make the whole field seem a harvest-field indeed.

In working for associate members, care should be exercised to have them come in touch with those activities that they are inclined toward. A carefully planned social, with a good time in reasonable hours and good company, will possibly make the strongest appeal. However, the educational work will draw many. While youth delights in a good time, it is intensely idealistic and altruistic. The society that has a carefully developed missionary work or a live social service department will find these a strong

attraction to many. Music attracts nearly all God's creatures. It can become the basis of appeal to many if properly developed.

In its search for those who may be helped, the membership committee will need the active cooperation of all the other committees. Indeed, the great value of the society is the ever-present need of cooperation, of patience, and of persistence.

Methods of Working for New Members

There are but two possible ways to catch people alive. We may borrow the Master's figure of fishing for them and say, you may catch them with hook and line or with a net. The first presupposes a knowledge of the habits and tastes of the persons sought, because the appeal is the specific one. The second method recognizes the fact that people are like fish, in that some of the finest specimens are wont to swim in shoals with those of little practical value. The first may appeal to you as the most scientific, but the second is depended on to feed the race. The first may seem to insure the quality of your membership. The second will certainly increase the quantity. If the church were a human organization, human judgment would have to be the measure of increase. The church is, however, a divine organization, and God insists on doing the choosing in a large measure himself. A careful canvass of the workers in any society will reveal a surprisingly large number who can explain their

presence and interest there only as the work of the Holy Spirit. It is surprising to note how many of the leaders of our day in religious work have been gathered in the net. Quantity alone does not measure the results. God honors the method that gives him a chance to do some of the choosing according to his own judgment. Therefore work all the time for individuals, and at least once a quarter draw the net and pray that big fish may come in with the draught.

Conserving New Members

Many a tentative worker has been chilled by neglect till his usefulness is sadly impaired. Read carefully Acts 28 : 15, and make it the basis of your treatment of all new members until they are thoroughly at home with you.

To be at the door with a cordial hand-shaking and a word of welcome is a part of the fellowship of the apostles of which we sing very heartily, but our practice is sparing. "Greet one another with a holy kiss," is one of Paul's favorite injunctions. "One is your Master, even Christ, and all ye are brothers." Too many times we act as if we were strangers or in quarantine. To carry this part of the work out as it should be done, some one must be at the church ahead of time. Somebody has a great opportunity to serve in this field, and while he will not be stimulated, he will not be harassed, by competition to any appreciable extent.

Visitation

Plan a systematic visitation of members at least four times a year. Follow the Master's plan and send your visitors in teams of two each. Select an afternoon, possibly Sunday, and make a careful list of calling-places. Give each team a list that can be visited in three hours at most. Announce the day and plan several Sundays in advance and pray for the visitors. Calls should not exceed fifteen minutes in duration, and no subject should be discussed that does not relate strictly to the society, its work, and its relation to the church, the kingdom, or the community. Two will succeed where one will be sure to fail. Keep a record of every call. Plan to follow up the clues obtained. Give each team a new list for the succeeding visits till the whole parish has been covered. Let no business or solicitation creep in "to save steps." That was Jesus' way; try it. People of all ages like to be cultivated for their own sakes. You will be surprised at the hearty response and at the influence the visits will have on attendance and interest. All the preparation you need is a willing heart and a careful reading of the tenth chapter of Luke's Gospel. Start all teams from the church, and have the officers there to pray with them before they start.

Acquaintance

This may seem like carrying coals to Newcastle, but there is often something to be gained by a method

that has worked. There is no place where people warm up as quickly or as thoroughly as at a fellowship meal. The group does not need to be a large one, possibly should not be a large one. After the meal have each one in turn tell in ten minutes the story of his life, touching upon the things that have influenced him most. Note the things that have influenced him most, the age at which they impressed him, and the kind of people who appealed to him. Here is the basis for advanced work that is dependable. Not only have you become acquainted with each other, but you have learned some of the secrets of the whole race of men and women.

Our Problem

The problem hardest to solve in young people's work is how to find time and energy sufficient for the work. If it were the only organization that called for our time and strength, there would be no problem worth the name, but with every passing year our relations become more complex. This is true in the church, and even more so outside the church. The smaller the community and church, the more calls there are upon those who can and will work. With this in view, every plan suggested here is simple and so systematized that a maximum of result is provided for with a minimum of labor and time. However, when all has been done that is possible in the way of system, the problem is still one that will stagger the faint of heart. This is

the crowning reason why the active membership should be twice-born people. Christ always asks more of us than we can do alone. The church always lays upon us burdens that are too great for our unaided strength. The kingdom in its growth is the record of impossibilities performed. Because men in their own wisdom and strength had failed, God sent his Son that the world through him might be saved.

I would, in a closing word, warn all against the peril of measuring your society by its numbers. Quality, not quantity, if those terms have the true meaning, is the measure of efficiency and success. If Christ was content with securing and training twelve men as the most conspicuous result of his ministry, then you and I must attach a new value to individuals and the work we may do for them. If we are controlled by the right principles, the methods will come as we apply them. Therefore the best of all authorities to consult is the Scriptures of the New Testament. Grace be with you all.

Quiz

1. What relation does the Baptist denomination bear to the kingdom?
2. How can a Baptist church best help advance the kingdom?
3. When is a church strong and efficient?
4. On what basis are we justified in working for members who will strengthen the society?

5. What should be the test of fitness for active membership?

6. Judging by the growth of denominations, does God honor the net method of fishing for men?

7. Can a young people's society that is not working in harmony with its denomination attain the highest success?

8. How can the difficulties that arise from complex interests be overcome?

9. Make a list of the difficult things Christ commanded his disciples to do.

10. When is the church worthy to be called the body of Christ?

VIII

STEWARDSHIP

BY FREDERICK A. AGAR

Bought with a Price

God had a great purpose in our salvation. Loving us while we were yet sinners, he gave his Son to die that we might be saved *from sin to* a life of right doing, thereby glorifying his great name.

To do right we must know the will of God and then seek always to do that will. The doing of his will is to become a simple habit of life. God's ownership of us must become increasingly evident from our purposes and deeds.

We need also to remember that "the earth is the Lord's, and the fulness thereof; the world, and all that therein is." The Christian and his possessions must go together. Every one must therefore recognize the ownership of God in the use he makes of all he has and is.

What Ownership Involves

As children of God, we literally belong to him. Such ownership on his part carries with it all that inheres in or belongs to our life. An individual cannot give himself to God and then have the com-

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ponent parts of his life separate from his ownership by the Lord.

There are those who think they give themselves to God, who then come to the church, saying, "I am now a child of God, please take me into the fellowship of the household of faith." And having become children of God and church-members, they live their lives with the idea that their time, energy, and possessions have had no part in the transaction. But their life and their time must go together, energy is hand in hand with the same life, and money is a truly wonderful representative of personality—it represents the person; it is the ego.

What I possess goes with me when my life becomes His. What I may come into possession of afterward comes to me usually by my exchanging some of myself, my time and energy, for that which takes its place, money. So it is just a transaction in different mediums of exchange, all of which are part of a life. The life is owned by God, and the change of one element for another in a life thus owned is part of that owner's plan for the development of what is his.

As owner, he therefore commits to us the use of what he holds title to, telling us his will concerning it, and trusting us to do it. We are therefore stewards. A faithful, true steward does not administer what he holds to suit himself, he follows the owner's directions. It is the owner's will that we give freely, regularly, and proportionately.

Giving a Vital Function

In old countries large estates have stewards. They are often called "functionaries" because their office makes necessary the performance of certain functions. Those functions are vital to the office they hold, and failure to perform those duties would lead to the loss of their stewardship. Our physical bodies have certain essential functions which are necessary to life and health, such as heart action, respiration, digestion. Let these great activities cease in a body, and life departs. The spiritual life likewise has certain essential functions which must be performed if the life is to be maintained and be healthy. These activities are those that inhere in our stewardship of time, energy, and property. Giving is one of these necessary activities. That is proved by the fact that the people who attend the house of worship with more or less regularity are those who give regularly. Almost always you will find that those who give regularly attend worship quite frequently, and those who worship and give are doing practically all the work that is being done in the church for its kingdom interests.

Ownership must be acknowledged and recognized. If you live in a house belonging to some one else a mere word of acknowledgment as to ownership is not sufficient. A rental fixed by the owner must be paid to suit his convenience.

It is not enough for us to say that God is owner of what we possess. It is necessary that we give

in accordance with the owner's bill as proclaimed in his word.

Giving Emphasized in Bible

The Old and New Testaments repeatedly speak of giving and of what is involved in that act of stewardship. A great truth, like justification by faith, is mentioned several times, but giving and related things find repeated and emphatic mention. This emphasis must surely mean that the subject is one of great importance. Study such a teaching as that found in Paul's first letter to the church at Corinth, where he portrays the victory over death and the grave through Jesus Christ. He couples to that victory a duty: "Now concerning the collection for the saints, as I have given *order* to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him." The victory and the giving are one and the same thing. Or look at the ninth chapter in his second letter to the Corinthians, where he writes at length upon the subject of giving, and then adds, "Thanks be unto God for his unspeakable gift." Our giving and the unspeakable gift are vitally related.

Giving is spoken of as "that grace also." Grace means favor. Ask a young man to describe his best girl, and he will begin to tell you of the roses in her cheeks, the sparkling blue eyes, and the hair that catches and reflects the light. What is he

doing? Well, unless the roses in her cheeks were bought in a box they are the outward evidence of an inward function. So are all the favors or graces he would describe. The giving of time, energy, or possessions is just the outward evidence of an inward life.

Time and Proportion

A time element is marked down as a law in physical life. The heart beats normally so many times a minute, the respiration is steadily maintained. The digestive function is a regular operation with time for storing up the necessary juices, and with time requirements for those juices to act upon the food. There is a law of nature in the physical universe as to tides, sun, and moon. There is also a time law for a steward in connection with his function of giving money; "Upon the first day of the week," the Book says.

We are also to give proportionately, "As God has prospered us." That is just. The lodge causes all to pay alike, while God takes notice of prosperity in his requirements. "To whom much is given, of him shall much be required." We are to give freely, not under compulsion; love and not fear is to be the compelling motive. Our church covenant says we are to give cheerfully.

In addition to our regular and proportionate giving, we must all take opportunity to make a specific gift now and again under the promptings of love

and opportunity. We should never dam up the tide of giving. Additional gifts are always in order, after the regular proportionate obligations have been met. They must be met first of all. To do otherwise is to endanger the established order of things.

We are to Give to God

Our giving is not to pay specifically the pastor's salary or to maintain the young people's society, for then we would be paying for something, and it would be ours, and if we did not like it we could dispense with it or divert our giving from it. We give to the support of the Lord's work in obedience to his command, and as his stewards we see that all the world has his message. The church, as the body of Christ, is recognized as a fit agency to help distribute the gospel. Beginning therefore with the local parish, the church of Christ sends forth the message of salvation till the news has reached the ends of the earth. If we believe our Saviour and are obedient to our Master, whether we believe in missions or not, we must "go into all the world and preach the gospel to every creature." Many cannot do this by word of mouth or personal influence, but we can all do our share by the use of money, time, and energy.

A Unified Budget

No young people's society should try to maintain activities unrelated to the church life. The society

is the church at work for young people. The church should therefore provide for the maintenance of the necessary work. In a unified church-expense budget there should be inserted an item for the young people's society. The treasurer of the society should draw that item in quarterly amounts from the church treasurer, and then it should be used to maintain all the necessary activities of that department of the church as maintained when the society raised its money by other methods. Or the society might authorize the bills to be paid and pass them to the church treasurer with its O. K. on them, up to the amount of the appropriation. Free socials should have a large place in that expenditure.

All moneys paid in by attendants upon the work of the society should be accurately kept track of by the treasurer, and then be paid over regularly to the church-expense, or benevolent, treasurer of the church. Any missionary work supported directly by the young people's society would then be put into the missionary budget of the whole church. Every active or associate member of the society should be regularly canvassed for a pledge for God's work covering the church-expense fund and the world mission work done by the whole church. The subscription then made should cover what was heretofore given through church channels with enough more added to cover what was paid in to support the work of the society. The unity of the church, Christ's body, is thus emphasized.

A Comparison

The life that does not give out, as well as receive, stagnates and rapidly deteriorates. The steward of God's manifold mercies and blessings who does not distribute according to the will of his Lord grows less and less joyful, finds no pleasure in worship, does less and less to bring God to those who need him, and finally cold and lifeless he hangs on to the window-ledge of the household of faith.

Those who give do so with a growing pleasure as in one of the great privileges of life. The sympathies are enlarged, the horizon of life is widened, and life increases in its desire for worship and action. Perhaps the one privilege besides her love of God possessed by the widow was the opportunity to give out of her great poverty. Her act of giving has enrolled her amongst the world's best-known stewards of her Master.

Raising Money by Pay Affairs

Our giving must be direct. Church-members often say they support the church by attending all the dinners, suppers, fairs, and pay socials. That is not giving at all; it is more like graft. It encourages the idea that you must get value received for what you pay out. Thus it is buying, not giving. A gift is an expression of the owner's loving will, and is without consideration of value received.

The church, or any part of it, has no right to go into the business of buying and selling. In most

sections of America the church is untaxed because of its religious character. It then enters the restaurant or mercantile field untaxed, in competition with merchants who are taxed for being in those lines of work. That is unfair competition. What is unfair is wrong. Can a church or any part of it afford to go openly into anything of this kind? If the church will do such things, at least the taxes should be paid. It is claimed that the church engages in selling only occasionally. A pedler pays a tax to protect regular lines of business with which he comes into competition.

The real harm, however, is to the individual who puts the earning of money by the church in place of his own direct duty to give to God. The great harm comes to the church in the contempt felt by the outside world for an organization with such high principles, but such belittling practices.

Let me repeat, therefore, that every member of the church should be a steward, administering his giving life regularly through a duplex envelope according as God has prospered him. Then the church will have all the money needed to carry on its world enterprise.

Good Business Methods

The giving life of the church should command the best business acumen of the membership in its administration. However, it cannot be conducted successfully upon business methods alone. There

are great spiritual interests at stake, as we have seen from previous paragraphs.

All moneys used by the society should be handled with great care. You are using money contributed by many people. The treasurer should keep an accurate record of all transactions; regular reports should be made monthly to the society, and quarterly or annually the books should be carefully audited. Such oversight is due the treasurer, to protect his good name. We are all liable to make mistakes. Care and publicity concerning the use of other people's money is always wise and Christian. In business circles you will find such practices in common use. The church cannot afford to be outdone by the world in matters of honorable method.

Healthy Spiritual Life

Our quest is for a life for God and salvation first of all. We must make every one feel that we want him more than his possessions. If the life is really won for God and then proper methods are in vogue, every life will and must produce its adequate results. Not to produce them is a sign of ill health and danger. The ill health must be removed. Every healthy Christian will be a steward giving God's ownership proper recognition and administering his trust as desired by the Master.

A healthy physical body does its work well. A healthy spiritual life will also produce proper results.

Quiz

1. What is the purpose of our salvation?
2. State the relation between a man and his possessions.
3. Why is giving important?
4. Explain the difference between acknowledgment and recognition.
5. Tell some things Paul said about the giving life.
6. How and when are we to give?
7. What results from giving to pay a salary or to maintain a department of the church?
8. How should the work of the society be supported? Why?
9. Compare the results of a giving life with one that withholds.
10. What business methods are wise?

IX

THE HEART OF THE SOCIETY

BY W. H. GEISTWEIT

The Devotional Meeting

The devotional meeting is the focusing-point of the whole working force of the young people's society. It has one great purpose—to develop spiritual life. It is the young people's spiritual gymnasium. The Sunday-school may be regarded as a teaching agency; spiritual development is, of course, a part of its function; but its main business is teaching and evangelizing. The young people's meeting, the devotional service, is preeminently a spiritual movement, intended mainly to develop spiritual life.

This feeding, this development of the spiritual life, is brought about by prayer, testimony, knowledge of the Bible, worship. If the devotional meeting is weak here, the whole organization will be affected, and will be weak in consequence. Every committee should have this ideal, this meeting before them. Social service, "ministry," sociables, etc., everything should have this meeting in view; it is the heart-throb of the society. The devotional meeting should not be turned into a workers' training-class, nor a department of social service, nor a

section of the Sunday-school. It may be fairly admitted that much of the social work of the young people's society has been taken up by the Sunday-school; but the great business of the society still remains. The purpose and aim should be the development of the spiritual life in its devotional meetings. This meeting is the department of dynamics for the young people of the church.

I would not advise the use of the old name, "the prayer-meeting." That name is oftener a hindrance than a help. Indeed, I have long ago abandoned the name in characterizing the regular midweek church meeting. The title "church prayer-meeting" is too often associated with dullness. The "young people's meeting" is sufficient; it permits the variety necessary to make it "go." It is our purpose here to consider this devotional meeting in its construction and in its development.

The Devotional Committee

The devotional meeting begins in the devotional committee. Unless the committee is "on the job," no one else will be. The devotional committee should consider it as a part of its bounden duty to be present at every meeting; present with the determination and plan to make the meeting a success. The committee should keep in close touch with the leader. Sometimes the leader is timid, inexperienced, hesitant—really frightened. The committee should see to it that the leader is sur-

rounded by every possible help. It should seek to enlist many helpers; indeed, to enlist the whole society in the subject for the meeting. A most outstanding and flaming weakness is the utter listlessness with which many young people come to their meetings. They do not know the subject; they have thought nothing about it; they are not especially interested in it. The remedy is not so difficult as it seems to be.

If the devotional committee is in the very center of things, seeking to develop interest on every side, working toward the end that every member shall come to the meeting having previously read the Scriptures on the subject, it seems to me that a dull meeting is impossible; there can be no dulness where there is "interest." A large part of the function of the devotional committee, therefore, is to enlist every member in the daily Bible readings, especially those that relate themselves to the topic to be presented in the meeting.

The Devotional Committee and the Leader

At the beginning of the "season," with all the new topics in hand, the committee should carefully select the leaders for the coming three months—in my judgment three months are better than six. Having selected these leaders and topics, arrange for a meeting of the committee with all the leaders for the quarter. It will be well to have the music committee meet with these leaders so that there can

be unanimity and harmony in the outworking of all the plans.

With the topics and leaders selected, with the devotional and music committee on hand, with the pastor, president, and other working officials all together, the one theme should be, "The devotional meeting, what shall we do with it?" Here are some leaders who have difficult subjects; here are others who may have never led a meeting. A thorough discussion should be entered into as to the development of each meeting; plans, methods, programs, music, etc., all should be thoroughly considered.

The value of this conference method cannot be overestimated. I know what it will do, for I have tried it. And where it has been effectually worked out, it has made a new devotional meeting. The presence of twelve leaders, with these committees, *and pastor*, gives tone and quality to the whole affair, and gives each leader the feeling that the work is worth while. So many workers interested, giving much time and thought to the devotional meeting—the mere fact of it spells success.

The subject for each meeting should be carefully considered. How can it be divided? Who shall do the talking? How long shall any one talk? What part shall the leader take? These and other important considerations belong to the conference here pleaded for. The trouble in the past has been that the leader generally works by himself, selects a few passages of Scripture, has them given out in the

meeting, talks about five minutes, "throws the meeting open," and too often throws it out of his own hands, and things go in a happy-go-lucky way, gradually drifting into a mechanical service that means little and accomplishes nothing. The leader for each meeting should be given to understand that the whole working body of the society is directly interested in the service; that all are ready to "take part," whatever that may mean, to make the service a spiritual success.

Consider too, the value of one leader for the opening services—one leader, say, for a month or more. Such a leader should be one of the strongest and most experienced in the society, who will sit on the platform with the appointed leader, helping and encouraging in every way. Such a leader would open the meeting, introduce the songs, throw variety into the opening part of the service, and help to make a good background, or "atmosphere" for the meeting as it continues in the hands of one perhaps less experienced.

Concerning the Music

Here we come upon one of the most difficult problems in the devotional meeting. Too often hymns are selected without any regard to the subject; or, what is worse, without any developing thought in the passage from one hymn to another. It is because of this lack of thought and plan that some people have been wont to characterize the open-

ing services as "preliminaries." Any one who looks upon the first part of a service in that spirit has utterly failed to understand the service, and is almost unfitted to get any good out of the meeting. Yet leaders and ministers are wholly responsible for such a state of affairs. Unless the song service leads to something, develops something, and unless that something has to do with what follows, the meeting is almost shorn of its power.

So too, the relation of the music to the meeting is vital. In the conference suggested above, the selection of hymns, special solos, or other special selections, should have large consideration. In every song service there should be a development of praise, experience, prayer, and consecration. Endless variety may be secured by wise leaders. The special music should be carefully guarded. Sometimes a classical selection, sung because it fits the singer, but has not other fitness, completely destroys the service, and people do not know just what has happened to it; so subtle are spiritual movements and effects.

The character of the subject will naturally give some direction in the choice of hymns and songs. Care should be taken that right selections come between addresses or testimonies. And then, with a view to a good climax, select the right song with which to close the meeting, if a song is deemed necessary; sometimes a meeting closed silently is the only way to accomplish what we are after.

Arranging for the Meeting

No meeting will "go" of itself. The success of the service will depend upon the interest manifested before the meeting by those who have it in charge. It is strongly urged that the meeting be a pledged service. This is not a new thing, but there is need of fresh insistence. Let the devotional committee, with the other officers and helpers, secure the definite pledges of a large number to attend the meeting and to keep coming for a definite period of time. Insist also that those who come shall stay to the close of the hour; nothing so disturbs the spirit of a service as the movement toward the door in the closing minutes of the meeting.

Special invitations should be printed, which should be placed in the hands of visitors or young people not connected with the society, with the added personal word of invitation. Make liberal use of literature to keep things before the whole body of young people.

The ushering of the meeting is far more important than one imagines. The ushers should be alert, at their places in time—but never in a corner singing from the hymn-book, thus often overlooking those who should be directed to seats; they should not sit down until the meeting is fully under way.

Finally, it should be pressed home upon all the young workers that five minutes spent in prayer before the meeting, in another room, will give spiritual elasticity to the whole movement.

The Order of the Meeting

The hardest thing to accomplish in the world is freshness and variety. Ruts are the bane of life in every calling. The "dull plague of uniformity" is one of the plagues of Christian service. It affects our preaching, our meetings, our ways of doing things. But the place where this plague works its deadliest is the young people's meeting. That is one reason why so many meetings are living at a poor dying rate, if they are living at all. What can we do to bring freshness and variety into the young people's meeting? To begin with, determine that no two meetings shall be alike; that is, that no two meetings shall be alike successively. Do not begin them alike; do not end them alike. A meeting that promises some happy surprises is a meeting that will interest people, especially young people. Without any hesitation whatever, it may be said that dull meetings are directly traceable to lack of preparation; it is too often evident at the very outset that the leader has not given much thought to it; that what he calls the freedom of the Spirit is too often the laziness of the man. And when this listless order is inflicted upon a group of young people the result is yet more disastrous; none but the seasoned and faithful come to the meeting.

Here are some "variety" suggestions:

The stereopticon can occasionally be used in the opening song service; sometimes it can be used in the presentation of a subject; it is always in order

to use it in a missionary meeting; missionary and illustrated hymn slides are abundant, and can be secured for very little expense. In these days of electricity a stereopticon service can be held anywhere; every church should have a lantern. Don't overdo the lantern business; used wisely, it is an instrument of power; make it a means and not an end.

For a few weeks, scattered here and there through the year, have a "What we know" service, preceding the regular theme that may be presented. This is what I mean: Let it be understood that on the following Sunday we shall, for fifteen minutes, answer the question, "What do we know about Joseph?" Directions should previously be given as to the Scriptures to be read, urging every one to come prepared to tell something they have learned. The whole biography of Joseph can be given in a few minutes, if the matter is wisely directed by some intelligent leader. It can readily be seen that this one suggestion is capable of endless expansion.

Then, announce for another meeting that we shall consider the religious or spiritual significance of important world events, for fifteen minutes.

Then, "News from fields afar." This might well include reports from missionary workers wholly aside from the regular missionary meetings.

Reserve the monthly consecration meeting for the general testimony service of the whole society. In my judgment this meeting will do more

good coming once a month than when it comes ceaselessly every week. The "taking part" in every service can scarcely be said to keep a young people's meeting alive; the insistence upon it has done more to cause a decline in this important meeting than any other one thing.

An Expert Helper

I should like to suggest a new helper in our young people's meeting. It is assumed, of course, that the pastor will keep in close touch with the service. But a man who expects to do good work in his pulpit will hardly be able to spend the hour preceding that important service in a young people's meeting every week. What then? Let every young people's society select an adviser, or mentor, or censor, who shall undertake lovingly to criticize, suggest, and direct in these especial matters. Such a person may be hard to get, but some one should be willing to act in this important capacity. It is a new suggestion I am making here, but I have come to believe in it most heartily, and would urge the young people to try it out. What a helpful evening for the officers and committees when such a true and loving heart undertakes to discuss the affairs of the meeting with a view to its betterment! Such a helper should keep himself thoroughly informed of the work of young people throughout the world in the different denominations; he should be able to make some practical suggestions in every depart-

ment; but his chief business would be to attend the devotional meeting, to note its progress, meet with the committee having it in charge, and now and then with the workers for a conference on betterment, giving suggestions growing out of his kindly watch-care. His work will be best done when he works quietly, unobtrusively, without any public knowledge that he is doing it. The president of the society should constantly consult with him.

Conclusion

Remember—clearly and emphatically: This young people's devotional meeting is not an end, but a means to a yet greater end; and that end is the spiritual life of the whole church. There is a meeting in every church that needs complete overhauling; that calls, indeed, for a revolution if we are to save the day for the kingdom. That meeting is the great midweek meeting of the church. It is called "great" here, not because of its present proportions, but because of its importance. Unless the young people consent to see that all they do is to be regarded as a means toward the building of the church as a whole, as a unit, their work will be of little permanent value. A young people's devotional service, organized and conducted on lines suggested here, cannot fail to be a successful meeting, and a great contribution to the spiritual life of the whole church, which spiritual life should find its largest expression, its real culminating glory, in the

midweek service. Make that the objective, and nothing can stand in the way of a great young people's meeting, and a great church in consequence. We can have what we want and need if we feel the demand upon us, if we are determined to realize God's purposes for us all.

Quiz

1. Define the relation of the devotional meeting to the other activities of the society.
2. Define some duties of the devotional committee.
3. How can we help in the leading of the meetings?
4. What may have been the cause of listless meetings?
5. Outline an opening "musical" service.
6. What methods should precede the meeting?
7. Give "samples" of various opening services.
8. What may be the value of an "expert" helper?
9. What should be the objective in the young people's devotional service?
10. Furnish sample programs of an entire meeting based on the suggestions in this chapter.

X

EVANGELISM

BY J. F. VICHERT

Introductory

1. *The command to evangelize.* Evangelism derives its warrant from the Great Commission. The little group of followers whom our Lord had gathered about him were "put in trust with the gospel." To them he gave command to carry that gospel into all the world. The command has never been withdrawn. To obey it is to evangelize. Every loyal disciple should study to render full and glad obedience.

2. *The task of evangelism.* The command reveals the nature of the task. "Make disciples" is the word according to Matthew. To that end the gospel is to be preached. Hearing the gospel, however, does not make a man a disciple. Only when he accepts it does it become for him "the power of God unto salvation." Evangelism therefore must not only present its message, but also seek in every way to win acceptance for that message. The aim must ever be so to relate men to Jesus Christ that they trust in him as their Saviour from sin, that they set their aspirations toward the ideals which he lifts,

and that they have enkindled in their hearts the hopes which he inspires and supports. That is the task of evangelism.

3. *Importance of evangelism for Baptists.* Evangelism must always have peculiar interest and urgency for Baptists. It is, in fact, the very genius of our denomination. Apart from it, we can make no effective propaganda, and we cannot perpetuate our existence. Regenerate church-membership is with us a cardinal tenet. We insist that only individuals who have been born again through faith in the living Christ shall be received into the membership of our churches. We can live and grow, therefore, only as we make disciples, and evangelism must hold a central place in our thought and activities.

The Means of Evangelism

These include:

1. *A message.* "The Son of man is come to seek and to save that which is lost," is the joyous announcement which we are commissioned to make. "All have sinned." Men everywhere yield to the power of sin. They incur the penalty of sin. How can they escape and gain deliverance from the power of sin, cleansing from its guilt, and salvation from its dreadful wages? The message of evangelism is that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

2. *A messenger.* The message must be proclaimed, and here the human factor enters in. Our Lord has chosen to make his followers the bearers of the message; and consecrated personality becomes the medium through which the divine offer of salvation is conveyed to sinful men. "Ye shall be my witnesses," was the word spoken by the Master to the disciples who were to remain here in the world which he was leaving. That indicates his plan for all time, and they who know him are charged with the task of telling forth the good news of the gospel of his grace.

3. *A divine reenforcement.* Both message and messenger require a reenforcement which is afforded by the Holy Spirit. "Ye shall receive power when the Holy Ghost is come upon you" was the promise to those who were first called to be witnesses. For that enduement they were to wait in Jerusalem, and until it had become theirs, they were not to venture upon their mission. The Holy Spirit, coming upon them and dwelling in them, would clothe them with power and make their words quick and living. The Spirit energizes the messenger, gives wings to the message, and prepares for its reception by working in the hearts of men, convincing them of "sin, of righteousness, and of judgment." Without his co-operation there can be no effective evangelism.

These three, then, are named as constituting the means of evangelism—a message, a messenger, and a divine reenforcement in the person of the Holy

Spirit. Each contributes a part, and the part of each is necessary to the carrying out of Christ's program.

Methods of Evangelism

1. *Preaching.* There must be public proclamation of the good news of the kingdom. It is the divinely appointed order. "As ye go, preach," said our Lord to those whom he sent forth, and from that day until this "the preaching of the cross" has held an important and prominent place among the methods whereby men are won to acceptance of the gospel.

Preaching, however, in its commonly accepted meaning, is the task of the few. There are other methods of evangelism which every disciple may employ, and in which all may share actively. Indeed these are necessary if preaching is to prove effective.

2. *Personal evangelism.* By this is meant definite effort on the part of one person to win another to the Christian life. The winning of Simon Peter by Andrew is the classic illustration of this form of evangelism. We may try in a variety of ways to accomplish what Andrew accomplished, but the central and vital thing must be the personal touch. The value of that cannot be overestimated, and it is singularly effective. The late Mr. Henry Clay Trumbull was a persistent personal worker. He once said that if he were to make any distinction between

his public service as writer and speaker, and the work done in private with individuals, he would give first place to the latter. The use of this method has brought great multitudes to Christ.

3. *The witness of the life.* Actions speak louder than words. "By whose preaching were you converted?" was asked of a man who had recently accepted Christ. "By nobody's preaching, but by my mother's practising," was the answer. Character is the most potent force in the world, and a life in which Christ rules, through which his spirit breathes, speaks with noble eloquence. Its witness is convincing, its appeal well-nigh resistless.

4. *Social evangelism.* By this I mean the creation of an atmosphere favorable to the evangelistic appeal, through exhibiting in social and community life the fruits of the gospel. "I will that thou affirm constantly that they which have believed in God might be careful to maintain good works," wrote Paul to Titus. We may fairly give that a social interpretation. The Christian community is to bring to bear upon and make operative in the life in which it shares, the gracious influences of the gospel, and organize these into practical forms of helpfulness and service. As men see that thus their community is made a better community in which to live, as they witness beneficial results flowing from Christian enterprise, as they look upon unselfish, Christlike ministry to human need, they become more favorably disposed toward Christianity, and

are ready to accord sympathetic consideration to its message.

Efficiency in the Use of Means and Methods

Having the means and the methods of evangelism, we must qualify ourselves to make the best possible use of them. To that end there is needed:

1. *The evangelistic spirit.* This we must seek and cultivate. There must be upon our part genuine concern for the souls of men. "No man careth for my soul" is a pathetic lament, and one which in many cases voices the truth. It ought not to be permitted to be true of any person in the circle of those with whom we have to do. There ought to be such loving solicitude, such evident earnestness, such tactful effort and entreaty, that all about us shall know that we do care for their souls and are intent upon their salvation. We need to catch something of the mood of the Master, who yearned over men, who wept as he saw them refusing the things which belonged to their peace, and who loved them with a love that carried him to the cross.

In fellowship with him is gained that passion for the souls of men which is essential to any effective work for their salvation. Without it we can have no success. In the work of winning souls, "Only those who must have them will have them."

2. *Knowledge.* Acquaintance with those whom we would win is needful. The fisherman who would fill his creel must study the nature and

habits of the fish. It is not otherwise in the work of fishing for men, and the better we understand those whom we approach, the more effective are we likely to be in dealing with them.

Further, there must be knowledge of the content of the evangel as revealed in the Scriptures. Here we find many statements with reference to the nature of sin and its consequences, the wickedness and alienation of the human heart, the love of God, the provision he has made for our salvation, the cost to him of that provision, the freeness and completeness of the salvation offered. Here are also tender entreaties, loving invitations, gracious assurances, solemn warnings. The biblical statements with reference to man's need and Christ's saving work we must have at our command if we are to deal wisely and effectively with souls. The word of God is the "sword of the Spirit," and is quick and powerful as no words of our own can ever be. To know, we must study, and every society might very well give attention from time to time to the study of those Scriptures which relate directly to the work of evangelism.

3. *Power.* The kind of power needed is available for all. It flows through three channels that are open to all.

(1) Purity of heart and life.

My strength is as the strength of ten,
Because my heart is pure,

said Sir Galahad. Purity is essential to power. Evil cherished in the heart or practised in the life always leaves us lame and impotent. There is required a cleansing from sin through the power of Christ, and a consecration to him which will make us vessels "sanctified, meet for the Master's use" in his good work.

(2) Prayer. Prayer is the privilege of all, and is a source of power. Some one remarks that while everybody prays, few really believe in prayer. Those who would gain and exercise power must believe in prayer. Through it power flows into our own lives. By means of it we can bring the power of God to bear upon other lives. We may all repeat if we will the experience of that ancient wrestler, who, as a prince, had power with God and with men and prevailed. "All things are possible to him that believeth," said our Lord, and they who pray in faith move earth and heaven.

(3) The Holy Spirit. In discussing the means of evangelism, reference was made to the Holy Spirit. A word here concerning his office in qualifying the worker, will not be repetition. Upon him must be our supreme reliance. He must effect in us that purifying which is essential to power. He must assist us in prayer if our prayer is to prevail. He must direct in all that we undertake. Dwelling in us, he deepens in us the spirit of love and devotion to Christ. He guides us into truth, and he clothes us with invincible might. By him Christian workers

are in every way reenforced and strengthened for the tasks to which they are summoned.

Passion for souls, born of fellowship with Christ, knowledge of those whom we would win and of the content of the evangel, power gained through purity, prayer, and the enduement of the Spirit, these together help lift us into efficiency in the use of the means and the methods of evangelism.

Efficiency in Action

Every young people's society ought to aim at being a definite and positive evangelistic force. It can be such if it will acquire the efficiency which has just been discussed, and seek to direct that efficiency to practical ends. The paths along which that efficiency may go out have already been indicated in the discussion of the methods of evangelism. It is fitting, however, that we now give a little fuller consideration to things which the young people's society, as such, may undertake in the work of evangelism.

I. *Showing kindness in His name.* The young people, by reason of their youth, are peculiarly fitted for certain forms of gracious ministry in the community which prepare the way for the gospel message. Here are the sick and shut-ins. Here are many who are lonely. Here are those in hospitals, in homes for the aged, in almshouses, in prisons. The cheery presence of youth, their gifts of flowers and dainties, their message in song, their spoken

word, awaken a response in many a sad heart, bring brightness into many otherwise cheerless lives, and commend to needy souls Him in whose name such service is done. Any such ministry greatly assists the work of evangelism.

2. *Evangelism within the society.* The society must be mindful of the opportunity for evangelism within itself. The membership will always fall into two classes—active and associate. Effort may very well be made to increase both of these classes, but the active membership should never be forgetful of the opportunity afforded by the presence of the associate members. Presumably among these there are always some who have never definitely accepted Christ. Their presence in the society indicates a sympathetic attitude toward Christ and the church, and the probability is that they can easily be won. Certainly there ought to be on the part of the active members, such an intensity of desire, such fervency in prayer, and such entreaty in speech at times, that the very spirit of the society will constitute a powerful evangelistic appeal, and render decision for Christ easy.

3. *The society in the evangelistic work of the church.* The young people's society, as a vital part of the church, must share in all the evangelistic work of the church. In many of the regular services in almost every church, the message from the pulpit will be evangelistic in character, and its aim will be that of winning men to Christ. From

time to time special services will be held, with the same object in view. In all such services the young people can greatly assist. In fact, they can reenforce the gospel appeal as those who are older cannot. They can dispel the idea that religion is only for those who are aged or about to die. By their presence, activity, and testimony, they can influence profoundly other young people. Let the members of the society then count it a privilege as well as a duty to share in the evangelistic services of the church, to attend them, to induce others to attend, to show courteous attention to those who come, to offer testimony when opportunity is given for that, and, above all else, to be constant in prayer for the divine blessing upon the message and for the salvation of individuals. Such support, freely and heartily given by the young people, will contribute not a little to make the services fruitful in conversions.

4. *Personal work.* The importance of wise, tactful, loving effort on the part of individuals for individuals, cannot be emphasized too strongly. In some of our great conventions our young people have been asked to pledge themselves to seek to win one soul for Christ during the year. Thousands have taken such a pledge, but why should not every member of every society aspire to be a soul-winner? The touch of consecrated personality is the most effective thing we know. That way the Master won most of his converts. We cannot do better than

follow his method. To have every member a personal worker, seeking in all consecration and devotion to lead men to Christ, will above anything else that can be named lift the society into efficiency in winning souls.

Conclusion

There is no more joyous or rewarding work than that of evangelism. "He that winneth souls is wise." "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." In this holy enterprise, our young people ought to have a worthy share. Wherever, relying upon divine help, they undertake it, they constitute a powerful reenforcement, heartening the minister and strengthening the church. Given a minister with the evangelistic spirit and a group of young people genuinely interested in soul-winning, and almost any church will attain to efficiency in evangelism, and enjoy once more that desirable experience recorded in the Acts when, "The Lord added to them day by day those that were saved."

Quiz

1. What is the task of evangelism?
2. Why has evangelism special significance for Baptists?
3. What assistance does the Holy Spirit render in the work of evangelism?

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4. What methods may be employed in presenting the evangelistic message?
 5. What is the relation of personal work to other methods?
 6. How may the evangelistic spirit be acquired?
 7. Indicate sources of power for the evangelistic worker.
 8. What social service may young people render that will aid the work of evangelism?
 9. What is the duty of active members in reference to associate members?
 10. How may the society assist directly in the evangelistic work of the church?

XI

PREPARATION FOR SERVICE

BY AMOS R. WELLS

Ideals of Service

All life and service are dependent upon ideals. No builder erects a beautiful edifice but a vision of its coming loveliness and utility was in his mind before a spade was in the ground or a stone laid for the foundation. Secular work would come to a standstill without ideals, and how much more our religious work which deals so largely with the great invisible realities! Whoever is trying to get along without the formation and cherishing of ideals will not go far into the kingdom of God.

The first step in forming an ideal for your service of the Master is to follow the old Greek motto, "Know thyself." Evidently the ideal service for a Beecher would not be the ideal service for a Henry Bergh or a John B. Gough. Many a person sets before him the ideal of a Christian poet, but he can never reach the ideal because God has not bestowed upon him poetic gifts. Lives that reach out after ideals that God has placed beyond their reach are unsatisfied lives; really they are disobedient lives. The Christian that wishes to do Christ's work will

first take a sensible and honest account of stock, and will see what tools he has to work with. In this stock-taking he will be modest and yet hopeful. He will remember that the one talent becomes two talents when used for the Master. He will study the indication of power that God has placed within him, as within every one, and he will dare to venture largely along the line of this indication.

It is well for the Christian worker to make a list of his abilities, or beginnings of abilities, such as "singing, social skill, letter-writing, story-telling, cheering people, sympathizing with the sick and discouraged, and reading aloud." These are all noble gifts. For each there is a corresponding ideal of development and use. Find that ideal and attain it, and in the process you will be making the most of yourself—not of some fictitious self, not of the self that vain ambition would persuade you that you possess, but of the self that God has given you to cultivate and render helpful to his world. You will not know yourself completely at first, of course. You will always be making beautiful discoveries regarding yourself as you go on in the service of our Saviour. This list of your powers will be expanding continually, and you will understand that at first it is only tentative.

After thus you have made a beginning of knowing yourself and of making the most of yourself, you will in the same way seek to know your opportunities, in order that you may begin to make the

most of them. The ideals you may wisely cherish will be governed partly by your opportunities for developing them and using them. Your surroundings are the field in which your ideals are to grow. You would not set out an oak tree in a flower-pot nor plant corn in a window-box. If your Christian service must be given largely to your home (and what a kingdom that is!) your ideal should not be that of a pulpit orator or a foreign missionary.

Therefore you will make a second list, noting your opportunities for serving Christ as you see them now—what the surveyors call a “preliminary reconnaissance” of your field of action. The list may read: “My home, my neighborhood, my Sunday-school class, my young people’s society, the church prayer-meeting, the church services on Sunday, the church socials, the village life, my relatives in other towns, and my friends with whom I correspond.” Every one of these ideals will open out into a really surprising field of service.

Your problem, after you have made out these two lists, is a very simple one. It is just to choose one of your abilities that is suited to one of your opportunities, and set out to learn what is the ideal use to make of it, and then to attain that ideal. After you have made some progress and got this line of effort started, take up another ability, and then another, till all your abilities are at work in all your opportunities. But take up serenely only one thing at a time; apply Goethe’s fine motto, “With-

out haste, without rest." This is the secret of all growth—just keep at it, a little at a time.

Purposes and Plans for Service

Having in this way set up an ideal for our service of Christ, always with the understanding that it is to be a growing ideal, we shall need next to make sure of our purpose in entering upon this work.

Here is where we need to be strictly honest with ourselves. The aim, the real aim, of an undertaking decides at the start its probable success or failure. Are we entering this service simply because our friends are engaged in it? Are we doing it because it is the fashion to do something of the sort? Are we vain of our abilities and desirous of showing them off? Have we merely a restless seeking for activity? Are we spurred only by a sense of duty with no accompanying love for Christ and his service? These are some of the questions we need to ask ourselves in determining our real purpose as we take up our Christian work.

There is only one motive that will stand the tests, and that is love for Christ, the love that will not rest till it has tried to do his will. Love for Christ will bring us to love Christ's children on the earth. Love for Christ will assure us of his presence and help in our work and will keep us happy and strong in it. Love for Christ is the only motive that will never forsake us, and will conduct us to the success that Christ sees best. Sometimes

we may not be sure of our love for the Master. In that case we are to do his will anyway, and we may be sure that the love will come and will grow strong along the pathway of our obedience. But let us never be satisfied till we feel that love, for it is the power and the reward of all Christian service.

The method of our work needs consideration as well as its motive and ideal. We can cherish the loftiest ideal, we can enter upon the task with the highest motive, and yet if we go about it in a bungling way we shall get very inferior results. We know this to be true in our secular work; should we not be as eager to discover and use the best methods when we are working for our Saviour?

What these best methods are along many important lines of Christian service is shown clearly in this book. The best method is often a matter for trial and testing and careful selection. What we need to bear in mind is that the choice of the method which we will use is part of our preparation for any service of Christ. We are not to rush blindly into the work without looking at the way. We are not to take the path that others have trodden without satisfying ourselves that it is the best. We are to remember that "time makes ancient good uncouth," and that better ways than the old excellent ways are part of the royal gift of the ever-new days. This thought for the most improved methods is not an unspiritual thought. It is part of our spiritual preparation for our work. On the con-

trary, it is the heedless, blundering worker that is the unspiritual worker. The more we love Christ and the more deeply we are devoted to his service, the more care shall we take regarding the tools to be used in it, and the plans to be followed.

Bible Preparation for Service

In our secular work we do not depend upon our own ideas and experiences—or if we do, we make a failure of our tasks. The wise worker asks himself first of all: "What have other workers, the best workers, accomplished in this field?" He goes to the text-book and finds out.

Now the Bible is the text-book of Christian service. There are many subordinate books, but this is the book from which they all spring. It is our text-book of service because it was written by the greatest servants of the King, and because it describes the best ways of serving him. More than that, it is our text-book because the King himself wrote it through his servants, and himself interprets it and enforces it through his ever-present Spirit.

Plainly, since we have this wonderful text-book, it is the height of folly to attempt Christian work without it. And yet how many make this very mistake! They enter upon their Christian tasks without inquiring or even caring how the noblest and most successful servants of the King have accomplished those tasks and what the King himself is ready to tell them about his desires regard-

ing the work. Suppose some one should give you a beautiful automobile. Would you get into the driver's seat and in your ignorance try pulling this lever and that, pushing this button and that, and so attempt to start and run the car? If you did you would run both the car and yourself into the ditch. No; before you tried to run it you would spend days with a book of directions and with some expert chauffeur, learning the machinery and how to control and guide it. It is this exactly that you are to do in preparation for the journey of life, and your book of instructions is the word of God.

The Bible will be of value to you along all the lines of thought thus far suggested. As you become familiar with its precious pages your ideals will grow clearer and nobler, your purposes will become purer and stronger, and you will form plans in harmony with the divine plan for your life. You will read your Bible, keeping these three objects in mind, and somewhere in each day's reading you will be sure to find something helpful for some one of them, perhaps for all of them.

As to methods of Bible reading, the first suggestion to be given always is that you establish a regular time and place for it. Around this accustomed time and place holy memories will soon cluster. The place, though it is only a definite corner of your bedroom, will become a little sanctuary; the time will become a little Sabbath. In

this place you will gather your Bible apparatus, whatever books you own that will throw light upon the sacred page. The time will best be early morning, though it is well to have another Bible period just before you retire. Begin and end the day with God. If you will join yourself to some organization interested especially in observing this "morning watch," like the "Comrades of the Quiet Hour," you will find the association to be an aid in your private devotions. "At least fifteen minutes a day" is the time minimum set by the Comrades of the Quiet Hour; and certainly every Christian can afford that much time each day, as a rule, for communion with his God. Indeed, he cannot afford to give less than this time.

In reading the Bible as a preparation for service, it makes little difference where you begin. One of the best ways is to begin at the very beginning and read straight through. Every Christian should do this at least once, to gain a comprehensive view of the book. Having done it once, he will want to do it many times.

In making this reconnaissance of the Bible you will, doubtless, be especially attracted by some one book or several books. I remember, the first time I read the Bible through, how the book of Jeremiah shone out for me for the first time. I had had no idea before of its beauty and power. Taking this one book, or one of these books, you will next read it with care, slowly, using a good commen-

tary to explain any parts of it that you may not understand. Do not try to read the more difficult books of the Bible without a commentary. Remember, they come to you out of a distant land and a far distant time, and you cannot expect to put yourself into the position of the writer without a skilful guide. The various volumes of the Cambridge Bible are usually satisfactory, though it is always best to get expert advice, such as your pastor's, regarding the best book to use as a help for any one book of the Bible. And remember that half your difficulties will be removed if you use the American version of the Bible.

This one book of the Bible having been read with care (you will return to it again and again), you will not be at a loss to know what next to take up. One book will suggest another, and that still another, till you have made your way through the entire sixty-six. And as you read, mark the passages that are most helpful for your work. I find the most useful plan is simply to print significant letters in the margin, making up my own system. Thus *Pr* will stand for prayer, *Pa* for patience, *Per* for perseverance, *Wk* for work, and so on. Review these passages often. Commit many of them to memory. Use them in your Christian service. Introduce them to others in the prayer-meeting of your society and in the Sunday-school. Meditate upon them in the "quiet hour." Rightly used these marked passages will become the keys with which

you will open the Bible treasury for yourself and others.

Prayer as a Preparation for Service

As I said of Bible reading so I must say of prayer, that it is the greatest possible aid for all these objects that I have mentioned. Without prayer the Christian will not reach the highest ideals, will not form or maintain the most worthy aims, will not develop the best methods of work, and will not read his Bible with the finest results. We say glibly that prayer is talking with God. We can hardly realize the full significance of those words and of the majestic fact which they involve. Really, prayer is the greatest act of which man is capable. It is the climax of human life. It is the pathway to peace, the highway to power. In all our preparation for service, as in the service itself, prayer must have the leading part.

Of course prayer will be the conclusion of our "quiet hours," our "morning watch." If we have read our Bibles, we will stop and think about what we have read. It is said that meditation is a lost art. It can never become a lost art while true religion remains. No one can really read the Bible without being profoundly moved by it, and that means thinking about it. Let us ask ourselves questions about what we have been reading: "Do I understand it? Do I realize its truths? What lesson does it contain for my heart-life? What teaching has it for me in

my relation to others? What practical bearing has it on my work for to-day?" By answering these questions you will transform your Bible reading into a genuine preparation for service, and you will lead your soul up to the gate of prayer.

It is well to have a program of prayer, not that we shall always make use of it, by any means, but the frequent use of it will keep our prayers well balanced, and will prevent our making those selfish prayers which are all petitions for our own welfare.

The first part of prayer, then, is adoration. Seek to realize the wonderful Being with whom you are speaking. Think of his greatness as the Creator of all things, the upholder of all things, as all-powerful, as everywhere present, as omniscient. Think of his love for you, the care he has lavished upon you, the life he lived for you on the earth in the person of his Son, and the death he died for you. Address him humbly in the best words you can command and with supreme reverence.

Having come thus far, you will instinctively pass next to thanksgiving. You will at once think of many things for which you are grateful. You will begin to tell them over to your Father. One will suggest another. You will see that you can spend an hour easily in the glad catalogue. You will find no end to your mercies, yes, even though you had begun to pray out of the midst of a time of great grief and with hot tears in your eyes.

But this overflowing list of blessings will lead you,

if you are a true Christian, to think of many other persons who are less fortunate than you, and you will begin to pray for them. An important part of every true prayer is intercession. Pray for your friends that are not Christians. Pray for the heathen world lying in the shadows. Pray for the poor, the sick, the prisoners, the mourners, the tempted.

Then last of all, you may think of yourself and pray for your own needs and desires. God will be glad to hear of them. Your list will not be so long as it might have been before you prayed thus far. It will concern itself chiefly with spiritual blessings, and you will be quite willing to leave the material side of your life in the same kind hands that have provided for you hitherto. You will thank him again as you close your prayer. You will wish you had more time for praise. Then you will wait a minute quietly to see if the Holy Spirit has some further word for you. And then you will go forth into your day, which thus has become in a very real sense his day as well.

Quiz

1. How are we to choose ideals for our Christian service?
2. What motives of service are to be rejected?
3. What are the true motives for service?
4. How are we to select the best methods of serving Christ?

5. Why is Bible reading necessary as a preparation for service?
6. What are the best methods to use in Bible reading?
7. Why is prayer of fundamental importance in the Christian life?
8. What is the best program for the "morning watch"?
9. What are the parts of a model prayer?
10. What are the results of true prayer?

XII

AN ADEQUATE PROGRAM

By W. E. CHALMERS

No great war is fought without plan. Soldiers' lives are too precious to sacrifice in haphazard fashion. Each year in the young people's society records its losses as well as gains. A good general aims to keep losses at a minimum to reach out aggressively for the largest advance.

Plans for the Year

The fall campaign ought to open up according to a prearranged scheme. The president has matured his plans during the late spring, and threshed them over with his executive committee before the summer breaks up. Every committee chairman is made to feel the importance of this work and meeting. It will be the new president's first assertion of leadership. All will be concerned that the new administration shall begin strongly.

Listing the Essentials

As the details of the year's work are thought over, it will be felt necessary to include all the items to which a society ought to give itself. Perhaps the

first thing to be done is to decide upon a list of things absolutely essential. The purpose of this book is to suggest to leaders these essentials. This is also the purpose lying back of a standard of efficiency. From the wide experience of many young people's societies the working features which tend to reappear are combined in a single standard statement by a competent authority.

The Kingdom must Grow

It would be well to turn back to the Master's definition of the essentials of efficiency. He made the objective of our combined endeavor the kingdom of God. Moreover, the kingdom of God is at work in the world and within us. His favorite parabolic presentation of the kingdom is in terms of growing life. "Behold a sower went forth to sow." "The kingdom of heaven is like unto a mustard seed." "I am the vine, ye are the branches." It is not difficult to see that in his mind the kingdom *must* grow. And as you read his teachings you discover that the kingdom must grow in four directions: (1) In influence, (2) in numbers, (3) in knowledge, and (4) in service. Let us see how these elements of growth enter into the program of an efficient young people's society.

Increase in Influence

"The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal

till it was all leavened." Such is the pervasive power of the kingdom that it will spread irresistibly, affecting men's thinking, customs, laws, constitutions, art, literature, morals, judgment, etc.

Plainly a Christian organization, formed for the spread of Christian influence, must expect that influence to radiate in many directions. A wider and wider circle will include those who have opened their hearts, in some degree at least, to the gospel's appeal. The society will plan its work to win the friendly interest of all within its reach. It will not neglect:

1. *Socials*, because socials may be used as a strong popular appeal for the presence of young people but slightly interested or wholly indifferent. The program for the year will plan for at least four big social events. These socials will be ingeniously worked up, and persistent effort will be made to commandeer every young person who may possibly be reached.

2. *Juniors*. The best and easiest extension of the young people's society is among the young-people-to-be. The great armies of Europe have been built up by providing for recruiting in the early years. Girls and boys appreciate a little attention from those just older than themselves.

3. *Associate membership*. Many a young man or young woman is willing to join a Christian society. They are not ready for the full step, but will go half-way with us. The membership for which they

are ready involves some obligations which they take upon themselves. We want them to come with us, that we may do them good.

Increase in Numbers

“Except ye are born from above ye cannot see the kingdom of God.” “Enter ye by the narrow gate, for narrow is the gate and straitened the way that leadeth into life, and few are they that find it.” Growth by influence is not all. Christ does not want men deceived by a vague relationship to his kingdom. Hence we must push:

1. *Evangelism.* He lays upon us the duty of persuading men to accept their Saviour. No year's program is complete unless it includes definite evangelistic service. It is much better to fall in with the church plan. If for any reason the church has not planned for this work, the young people might well have an evangelistic meeting for young people, and, in conference with the pastor, might plan their own campaign of personal work.

2. *Church-membership.* Confession of Christ as Saviour ought to be followed immediately by membership in the church. This membership must be something more than nominal. The young people's society ought to help young church-members enter into a realization of their relation to the church of Christ. Young people must be pushed into the activities of the church, especially of the Sunday-school as part of the church.

Increase in Knowledge

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he the Spirit of truth is come, he will guide you into all the truth."

The Master expected the advance of his kingdom through the enlarging intelligence of his disciples. Certainly the young people's society must plan its work so as to develop Bible knowledge. Much will be made of the—

1. *Meetings.* The devotional meeting is an educational agency. The testimonies of those who have given some thought to a topic of great importance cannot but help all who hear. It is an atmosphere favorable to the best learning. But the finest education comes from the effort of each to get the Bible lesson for himself. The plan for the year will emphasize this work of topic preparation.

2. *Educational courses.* Daily Bible reading must be constantly pushed. Some time during the year there ought to be a general course designed for Christian culture for which a class is organized. There ought also to be a mission-study class.

Increase in Service

"If I, the Lord and Teacher, have washed your feet, ye ought also to wash one another's feet."

One of the splendid modern gains of the church is the broadening of the idea of service. Time was when a man thought he could be religious without

helping. Also too many in our churches admit the obligation of service, but do not practise very much. The young people's society has always understood its chief task is training to do. Hence we give attention to:

1. *Finance.* Our annual plan will include instruction in Bible principles of saving and giving. We will follow up teaching by a well-considered scheme of finance, which includes church support and missionary giving.

2. *Missions.* We will carefully plan for missionary information and inspiration. The monthly meeting devoted to the world-wide kingdom effort will study to present mission facts interestingly and arousingly. We will also inquire of the need of missionary and social effort in our own community.

3. *Our denomination.* We belong to a great brotherhood of believers that are bound together by common convictions of truth, and by great common tasks. In order to realize the unity and depth of the kingdom, we must become intelligent in faith, and stand loyally together under our common burdens. Plan to acquaint all the young people with the big program of the denomination, and find ways in which they can help.

Quiz

1. What is the value of plans in young people's work?
2. How would you prepare for the fall campaign?

What arrangements should be made preparatory to the fall campaign?

3. How must the kingdom grow?
4. By what agencies may the society's work increase in influence?
5. Why should associate membership be encouraged?
6. Why should the society push evangelism?
7. How can the young people's society help the young church-member to realize his relation to his church?
8. In what ways can the society develop Bible knowledge?
9. What would you consider the chief task of the young people's society?
10. To what, therefore, must it give special attention?

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